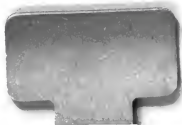


BIBL. NAZIONALE
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ANTOLOGIA
PER LO STUDIO DELLA LINGUA INGLESE

ANTOLOGIA
PER
LO STUDIO DELLA LINGUA INGLESE
ARRICCHITA DI NOTE SULLA SINTASSI
COLL'AGGIUNTA
DELL'ETIMOLOGIA DELLE PAROLE
ED UNA RACCOLTA D'IDIOTISMI E MODI DIFFICILI
DELLA LINGUA MEDESIMA
compilata da
C. K L E I N E



GENOVA
DAI TIPI DI LUIGI SAMBOLINO
Salita Arcivescovato, N. 3.
1873.

L'Autore intende godere la proprietà letteraria.

A

GIROLAMO DA PASSANO

CAV. MAURIZIANO

DE' BUONI STUDI ZELATORE E COLTIVATORE

INDEFESSO

DELLE CITTADINE SCUOLE GENOVESI

ISPETTORE VIGILANTISSIMO

QUESTA PICCOLA ANTOLOGIA

CORREDATA DI NOTE

PER AGEVOLARE AI PRINCIPIANTI

LO STUDIO DELLA LINGUA

INGLESE

CALOGERO KLEINE

OFFERISCE E DEDICA

CON OSSEQUIO A SUPERIORE DOVUTO

CON AFFETTO D' AMICO

ABBREVIAZIONI

USATE IN QUESTA ANTOLOGIA

Sas.	Sassone	P. pres. .	Participio presente
Lat.	Latino	PP. . . .	Participio passato
Ol.	Olandese	Pret. . . .	Preterito
Da.	Danese	Pre. . . .	Preposizione
Sv.	Svedese	Comp. . .	Comparativo
Gr.	Greco	Posi. . .	Positivo
Fr.	Francese	Sup. . .	Superlativo
Sp.	Spagnuolo	Art. ind.	Articolo indefinito
Sing. . . .	Singolare	Art. part. id.	partitivo
Plu.	Plurale	Pro. . .	Pronunziate
V. ir. . . .	Verbo irregolare	V. pag. .	Vedi pagina

I.

THE WANTS OF HIM THAT WANTS NOTHING

On the next day his old instructor, imagining that he had made (1) himself acquainted with his disease of mind, was in hope of curing it by counsel, and officiously sought (2) an (3) opportunity of conference, which the prince, having long considered him as one whose (4) intellects were exhausted, was not very willing to (5) afford: "Why," said (6) he, does this man thus intrude upon me? Shall I be never suffered to forget (7) those lectures

1. *made*, pp. del v. ir. *to make*, fare - dal Sas. *machen*: questo verbo generalmente si adopera quando si tratta delle operazioni o del lavoro delle mani. — 2. *sought*, pret. e pp. del v. ir. *to seek*, cercare - dal Sas. *secan*. — 3. *an*, uno, una - dal Sas. *an*; si premette ai nomi sing. d' ambo i generi che cominciano con vocale o *h* muta. — 4. *whose*, di cui, si usa parlando di persone. — 5. *to*, segno dell' infinito, *to*, prep. allo, alla, agli, si mette dopo un verbo di moto. *I go to London*, io vado a Londra. — 6. *said*, pret. e pp. del v. ir. *to say*, dire - dal Sas. *sagan*. — 7. *to forget*, v. ir. dimenticare, pret. *forgot*, pp. *forgotten* - dal Sas. *forgetan*.

which pleased only while they were new, and to become (1) new again must (2) be forgotten? " He then walked into the wood, and composed himself to his usual meditations; when, before his thoughts had taken (3) any (4) settled form, he perceived his pursuer at his side, and was at first (5) prompted by his impatience to go (6) hastily away; but, being unwilling to offend a man whom he had once revered and still loved, he invited him to sit (7) down with him on the bank.

The old man, thus encouraged, began (8) to lament the change which had been lately observed in the prince. and to inquire why he so often retired from the pleasures of the palace to loneliness (9) and silence? " I fly (10) from pleasure, said the prince, because pleasure has ceased to please; I am lonely because I am miserable, and am unwilling to cloud (11) with my presence the happiness of others ". You, sir, said the sage, are the

1. *become*, v. ir. divenire, da *be* e *come*; pret. *became*, pp. *become* - dal Sas. *becuman*. — 2. *must*, v. ir. bisognare; è usato come verbo ausiliare, e non varia per esprimere le persone. — 3. *taken* pp. del v. ir. *to take* prendere, pret. *took* - dal Sas. *tacan*. — 4. *any*, qualche, alcuno. — 5. *at first*, in sulle prime. — 6. *to go*, v. ir. andare, pret. *went*, pp. *gone* - dal Sas. *gan*. — 7. *to sit*, v. ir. sedere, pret. pp. *sat* - dal Sas. *sitan*. — 8. *began*, pret. del v. ir. *to begin* cominciare, pp. *began*. - dal Sas. *beginnan*. — 9. *loneliness*, solitudine, da *lonely* e *ness*, desinenza che accenna l'idea astratta della qualità espressa della voce primitiva. — 10. *to fly*, v. ir. volare, fuggire, pret. *flew*, pp. *flown* - dal Sas. *fleogan*. — 11. *to cloud*, offuscare, annuvolare.

first who has complained of misery in the happy valley: I hope to convince you that your complaints have no real cause. You are here in full possession of all that the emperor of Abyssinia can (1) bestow; here is neither labour to be endured nor danger to be dreaded, yet here is all that labour or danger can procure or purchase. Look round, and tell me which of your wants is without supply; if you want nothing, how are you unhappy? (2)

That I want nothing, said the prince, or that I know (3) not what I want, is the cause of my complaint; if I had any known want, I should have a certain wish; that wish would excite endeavour, and I should not then repine to see the sun move so slowly towards the western mountain, or lament when the day breaks (4), and sleep will no longer hide (5) me from myself. When I see the kids and lambs chasing one another, I fancy that I should be happy if I had something to pursue. But, possessing all that I can want, I find (6) one day and one hour exactly like another, except that the latter is still more tedious than the former. Let your experience inform me how the day may (7)

1. *can bestow*, può concedere. — 2. *unhappy*, infelice; da *un*, particella negativa, e *happy*, felice. — 3. *to know*, v. ir. conoscere, pret. *knew*, pp. *known* - dal Sas. *knawn*. — 4. *the day breaks*, il giorno spunta. — 5. *to hide* v. ir. occultare, pret. *hid*, pp. *hidden*. — 6. *to find*, v. ir. trovare, pret. pp. *found* - dal Sas. *fndan*, Da. *vinden*. — 7. *may*, v. ir. potere, pret. *might*, denota un potere indipendente.

now seem as short as in my childhood (1), while nature was yet fresh, and every moment showed (2) me what I had never observed before. I have already enjoyed too much; give (3) me something to desire.

The old man was surprised at this new species of affliction, and knew not what to reply, yet was unwilling to be silent « Sir, said he, if you had seen the miseries of the world, you would know how to value your present state ». « Now, said the prince, you have given me something to desire I shall long (4) to see the miseries of the world, since the sight of them is necessary to happiness.

D. JOHNSON.

1. *childhood*, fanciullezza, da *child* e *hood*, la qual desinenza aggiunta ad un nome indica il carattere o la condizione. — 2. *showed* pret. del v. ir. *to show*, mostrare, pp. *shown* - dal Da. *skner*; qualche volta questo verbo è scritto *to shew*, *shewed*, *shewn*. — 3. *to give* v. ir. dare, pret. *gave*, pp. *given* - dal Da. *giver*. — 4. *I shall long*, io bramerò.

II.

THE DIAMOND RING FOUND (1).

A Lady (2) having lost (3) a valuable diamond ring, suspected that her chamber-maid had stolen (4) it. She taxed (5) her with the theft, but the girl firmly denied it; she however began (6) to feel some alarm: knowing that her mistress had much confidence in the knowledge of a man in the neighbourhood (7) who had the reputation of being an astrologer (8). The girl having learned, that the lady intended to go to this man, was determined to be beforehand with her; she therefore went herself to him, told him the circumstances, confessed that she had taken (9) the ring, but, only with the intention of wearing it, and that she did not know (10) what to do, fearing her mistress would turn her away, if she acknowledged the fault, ad-

1. *found* (V. pag. 11, nota 6). — 2. *lady*, signora, pl. *ladies*, titolo che si dà ad una signora nominandola o no. — 3. *lost*, pret. e pp. del v. ir. *to lose*, perdere - dal Sas. *losian*. — 4. *stolen*, pp. del v. ir. *to steal* rubare, pret. *stole* - dal Sas. *stelan*. — 5. *she taxed her with the theft*, ella l'imputò del furto. — 6. *began*, (v. pag. 10, nota 8). — 7. *neighbourhood*, vicina - to (V. pag. 10, nota 8). — 8. *astrologer*, astrologo, chi esercita l'astrologia - dal Lat. *astrologus*. — 9. *taken* (V. pag. 10, nota 3). — 10. *to know* (V. pag. 11, nota 3).

ding. « I know she intends to come and consult you to-morrow; tell me what I must do ».

Our astrologer, after a little reflection, said, « do you keep (1) fowls or ducks at your house ? — Yes, replied she, several — Have you any-one among them that is remarkable ? — Yes, we have a large raven (2) that is very mischievous. — Well then, said he, go home, put (3) the ring into (4) a piece of bread, give it to the raven, and leave (5) the rest to me; but as you value your reputation do not speak (6) of it.

The girl followed his instructions, and the next morning her mistress waited on the astrologer, told him the affair and expressed her suspicion of the chamber-maid. He requested her to wait, and after having consulted several books and made various calculations, told her that it appeared to him, the maid was innocent, and that the ring had been taken by some black animal either a dog or a bird belonging to the house. The idea of the raven immediately occurred to the lady; she retired promising to make the astrologer a handsome present, if she recovered the ring through his information.

1. *to keep*, v. ir. tenere, pret. e pp. *kept* - dal Sas. *cepan*. — 2. *raven*, corvo - dal Sas. *hræfen*. — 3. *to put*, v. ir. mettere, pret. e pp. *put* - dal Ol. *pooten*. — 4. *into*, pre. nel, nello; usasi quando vi è moto verso dentro, l'atto d'entrare. — 5. *to leave*, v. ir. lasciare, pret. pp. *left* - dal Sas. *læfan*. — 6. *to speak*, v. ir. parlare, pret. *spoke*, pp. *spoken* - dal Sas. *spæcan*.

She returned home, ordered poor Ralpho to be killed and cut (1) open; the diamond was found; the girl received an apology and a handsome present to heal (2) her wounded reputation; the astrologer was liberally rewarded (3), and acquired so much celebrity, that he soon made a fortune.

The truth was not discovered till some years after, when the girl, having married very well, communicated all the circumstances to her late mistress.

III.

THE DANGEROUS PREVALENCE OF IMAGINATION.

Disorders of intellect “ answered Imlac ” happen (4) much more often than superficial observers will easily believe. Perhaps, if we speak with rigorous exactness, no human mind is in its right state. There is no man whose imagination does not sometimes predominate over his reason, who can regulate his attention wholly (5) by his will, and whose ideas will come and go (6) at his command.

1. *cut open*, spaccato. — 2. *to heal*, curare d'una malattia - dal Sas. *helan*. — 3. *rewarded*, ricompensato. — 4. *happen*, accadere. — 5. *wholly*, intieramente. — 6. *to go*, (V. pag. 10, nota 6).

No man will be found (1) in whose mind airy notions do not sometimes tyrannize, and force to hope or fear beyond (2) the limits of sober probability. All power of fancy over reason is a degree of insanity; but while this power is such as we can control and repress, it is not visible to others, nor considered as any deprivation of the mental faculties (3): it is not pronounced madness (4) but when it becomes ungovernable, and apparently influence speech or action.

To indulge the power of fiction, and send (5) imagination out upon the wing, is often the sport of those who delight too much in silent speculation. When we are alone we are not always busy (6), the labour of excogitation is too violent to last long (7); the ardour of enquiry will sometimes give way to idleness or satiety. He who has nothing external that can divert him, must find (8) pleasure in his own thoughts, and must conceive himself what he is not; for who is pleased with what he is? He then expatiates in boundless (9) futurity, and culls (10) from all imaginable conditions

1. *found*, (V. pag. 11, nota 6). — 2. *beyond*, al di là. — 3. *Faculties*, sing. *faculty*, facoltà, l'y preceduto da consonante cambiarsi in *ies* nel pl. — 4. *madness*, pazzia; la desinenza *ness* aggiunta ad un adiettivo, accenna l'idea astratta. — 5. *to send*, v. ir. mandare, pret. e pp. *sent* - dal Sas. *sendan*. — 6. *busy*, affaccendato, pro. *bisi*. — 7. *to last long*, per durare a lungo. — 8. *must find*, deve trovare. — 9. *boundless*, senza limiti, *less* aggiunta ad un adiettivo accenna l'idea astratta negativa. — 10. *to cull*, cavare, scegliere - dal Norm. *culhir*.

that which for the present moment he should most desire, amuses (1) his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene unites all pleasures in all combinations, and riots in delights which nature and fortune, with all their bounty, cannot bestow (2).

In time some particular train of ideas fixes the attention! all other intellectual gratifications are rejected; the mind, in weariness (3) or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood, whenever she is offended with the bitterness of truth. By degrees (4) the reign of fancy is confirmed; she grows first imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten (5) upon the mind, and life passes in dreams (6) of rapture or of anguish.

This, sir, is one of the dangers of solitude which the hermit has confessed not always to promote goodness (7), and the astronomer's misery has proved to be not always propitious to wisdom (8).

I will no more, said the favourite, imagine myself the queen of Abyssinia. I have often spent

1. *to amuse*, divertire - dal Fr. *amuser*. — 2. *to bestow*, concedere, dare. — 3. *weariness*, stanchezza, lassezza. — 4. *by degrees*, gradatamente. — 5. *to fasten*, attaccare, legare. — 6. *dreams*, sogni. — 7. *goodness*, bontà, (V. pag. 10, nota 9) — 8. *wisdom*, sapienza.

the hours, which the princess gave (1) to my own disposal, in adjusting ceremonies and regulating the court; I have repressed the pride of the powerful, and granted (2) the petitions of the poor; I have built (3) new palaces in more happy situations, planted groves (4) upon the tops of mountains, and have exulted in the beneficence of royalty, till, when the princess entered I had almost forgotten (5) to bow down before her.

And I, said the princess, will not allow myself any more to play the shepherdess in my waking dreams (6). I have often soothed (7) my thoughts with the quiet and innocence of pastoral employments, till I have in my chamber heard the winds whistle (8), and the sheep (9) bleat; sometimes freed (10) the lamb entangled in the thicket, and sometimes with my crook (11) encountered (12) the wolf. (13). I have a dress like that of the village maids (14), which I put on to help my imagination

1. *gave*, dava. (V. pag. 12, nota 3). — 2. *granted*, concedeva, l'e nei tempi passati e pp. dei verbi è muta, eccetto però il caso in cui l'e viene preceduta da *t o d*. — 3. *built*, pp. e pret. del v. ir. *to build* fabbricare - dal Sas. *byldan*, qualche volta è usato regolarmente. — 4. *planted groves*, coltivati boschetti. — 5. *forgotten*, pp. dimenticato (V. pag. 1, nota 7). — 6. *waking dreams*, veglianti sonni. — 7. *soothed*, lusingato, accarezzato. — 8. *to whistle*, fischiare (pro. *huistl*). — 9. *to bleat*, belare - dal Sas. *blatan*. — 10. *freed*, liberato. — 11. *crook*, uncino. — 12. *encountered*, battagliava. — 13. *wolf*, lupo - dall'Ol. *wolf* - Sas. *wulf*. — 14. *maids*, zitelle.

and a pipe, on which I play softly; and suppose myself followed by my flocks (1).

I will confess, said the prince, an indulgence of fantastic delight more dangerous than yours. I have frequently endeavoured to image the possibility of a perfect government, by which all wrong should be restrained in tranquillity and innocence. This thought produced innumerable schemes of reformation, and dictated many useful regulations and salutary edicts. This has been the sport (2), and sometimes the labour, of my solitude; and I start, when I think (3) with how little anguish I once supposed the death of my father and my brothers.

Such, says Imlac, are the effects of visionary schemes. When we first form them we know (4) them to be absurd, but familiarize them by degrees. and in time lose (5) sight of their folly.

D. JOHNSON.

1. *flock*, gregge. — 2. *sport*, passatempo. — 3. *to think*, v. ir. *pensare* pret. e pp. *thought* - dal Sas. *thincan*. — 4. *to know*, (V. pag. 11, nota 3). — 5. *to lose*, (V. pag. 13, nota 3).

IV.

RURAL LIFE IN ENGLAND.

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The stranger (1) who would form a correct opinion of the English character must not confine his observations to the metropolis. He must go forth into the country; he must sojourn in villages and hamlets (2); he must visit castles, villas, farm-houses, cottages; he must wander (3) through parks and gardens; along hedges and green lanes; he must loiter (4) about country churches; attend wakes (5) and fairs, (6) and other rural festivals, and cope (7) with the people in all their conditions, and all their habits and humours.

In some countries the large cities absorb the wealth and fashion of the nation; they are the only fixed abodes (8) of elegant and intelligent society, and the country is inhabited almost entirely by boorish (9) peasantry. In England, on the country,

1. *stranger*, forestiere. — 2. *hamlet*, piccolo villaggio - dal Sas. *ham*, casa. — 3. *to wander*, vagare - Sas. *wandrian*. — 4. *to loiter*, spender il tempo. — 5. *wakes*, feste rurali, celebrate ancora dopo la festa del Santo in Inghilterra. — 6. *faires*, fiere. — 7. *to cope*, contendere. — 8. *abodes*, dimore, abitazioni. — 9. *boorish peasantry*, rustico contadino.

the metropolis is a mere gathering-place (1), or general rendezvous, of the polite classes, where they devote (2) a small portion of the year to a hurry of gaiety and dissipation, and, having indulged this kind of carnival, return again to the apparently more congenial habits of rural life. The various orders of society are therefore diffused over the whole surface of the kingdom, and the most retired neighbourhoods afford specimens of the different ranks.

The English, infact, are strongly gifted (3) with the rural feeling. They possess a quick sensibility to the beauties (4) of nature, and a keen (5) relish for the pleasures and employments of the country. This passion seems inherent in them. Even the inhabitants of cities, born and brought up (6) among brick walls and bustling streets, enter with facility into rural habits, and evince a tact for rural occupation. The merchant has his snug retreat (7) in the vicinity of the metropolis, where he often displays as much pride and zeal in the cultivation of his flower-garden, and the maturing of his fruits, as he does in the conduct of his business and the success of a commercial enterprise. Even those less

1. *gathering-place*, luogo di convenio. — 2. *to devote*, dedicare. — 3. *gifted*, dotato. — 4. *beauties*, bellezze. — 5. *keen relish*, sensibile gusto. — 6. *born and brought up*, nati ed allevati. — 7. *snug retreat*, comode abitazioni.

fortunate individuals, who are doomed (1) to pass their lives (2) in the midst of din and traffic, contrive to have something that shall remind them of the green aspect of nature. In the most dark and dingy quarters of the city, the drawing-room window resembles frequently a bank of flowers; every spot capable of vegetation has its grass-plot, and flower-bed (3), and every square its mimic park, laid out with picturesque taste, and gleaming (4) with refreshing verdure.

Those who see (5) the Englishman only in town are apt to form an unfavourable opinion of his social character. He is either absorbed in business, or distracted by the thousand engagements that dissipate time, thought, and feeling, in this huge metropolis. He has, therefore, too commonly a look of hurry and abstraction. Wherever he happens to be, he is on the point of going somewhere else; at the moment he is talking on one subject, his mind is wandering to another; and while paying (6) a friendly visit, he is calculating how he shall economize time so as to pay the other visits allotted in the morning. An immense metropolis, like London, is calculated to make men sel-

1. *doomed*, condannato, sentenziato. — 2. *lives*, vite, sing. *life*. — 3. *flower-bed*, aiuola di fiori. — 4. *gleaming*, scintillante. — 5. *to see*, v. ir. vedere, pret. *saw*, pp. *seen* - dallo Sved. *se*. — 6. *paying a friendly visit*, rendendo un'amichevole visita.

fish and uninteresting. In their casual and transient meetings (1), they can but deal briefly in common-places. They present but the cold superficies of character, its rich and genial qualities have no time to be warmed into a flow.

It is in the country that the Englishman gives (2) scope to his natural feeling. He breaks (3) loose gladly from the cold formalities and negative civilities of town; throws (4) off his habits of shy (5) reserve, and becomes (6) joyous and freehearted. He manages to collect round him all the conveniences and elegancies of polite life, and to banish its restraints. His country seat (7) abounds with every requisite, either for studious retirement, tasteful gratification, or rural exercise. Books, paintings, music, dogs, and sporting implements of all kinds are at hand (8). He puts no constraint either upon his guests or himself, but in the true spirit of hospitality provides the means of enjoyment, and leaves (9) every one to partake according to his inclination.

The taste of the English in the cultivation of land, and in what is called landscape gardening,

1. *meetings*, incontramenti. — 2. *to give a scope*, dare fine. — 3. *he breaks loose*, egli si scioglie, si scatena. — 4. *to throw*, v. ir. gettare, pret. *threw*, pp. *thrown* - dal Sas. *thrawan*. — 5. *shy*, ritroso, contegnoso. — 6. *to become*, v. ir. divenire pret *became*, pp. *become* - da *be*, e *come*. — 7. *country-seat*, casa di campagna. — 8. *to leave*, v. ir. lasciare, pret. pp. *left* - dal Sas. *lafan*.

is unrivalled. They have studied nature intently, and discover an exquisite sense of her beautiful form and harmonious combinations. Those charms (1), which in other countries she lavishes in wild solitudes, are here assembled round the haunts (2) of domestic life. They seem to have caught her coy and furtive graces and spread them, like witchery about their rural abodes.

Nothing can be more imposing than the magnificence of English park scenery. Vast lawns that extend like sheets of vivid green, with here and there clumps of gigantic trees, heaping up rich piles of foliage. The solemn pomp of groves and woodland glades (3), with the deer trooping in silent herds (4) across them; the hare, bounding away to the covert (5), or the pheasant (6) suddenly bursting upon the wing (7). The brook, taught to wind (8) in natural meanderings (9), or expand into a glassy lake (10) the sequestered pool (11) reflecting the quivering trees (12), with the yellow (13) leaf

1. *charms*, incanti, dilette. — 2. *haunts*, abituro, dimora. — 3. *woodland glades*, oasi, porzioni di terreno fertile che si trovano in mezzo a' boschi. — 4. *herd*, greggia, armento, - dal Sas. *herd*. — 5. *covert*, nascondiglio, tana. — 6. *pheasant*, fagiano - dal Fr. *faisan*. — 7. *wing*, ala - dal Da. *vinge*. — 8. *to wind*, v. ir. serpeggiare, girare, pret. pp. *wound* - dal Sas. *windan*. — 9. *meandering*, rigiro, dicesi dell'acqua. — 10. *glassy lake*, lago cristallino. — 11. *pool*, stagno, ricettacolo d'acqua stagnante. — 12. *quivering trees*, tremolanti alberi. — 13. *yellow*, giallo, smorto.

sleeping on its bosom, and the trout (1) roaming fearlessly about its limpid waters: while some rustic temple or sylvan statue, grown (2) green and dank (3) with age, gives an air of classic sanctity to the seclusion.

These are but a few (4) of the features of park scenery, but what most delights me, is the creative talent with which the English decorate the unostentatious abodes of middle life. The rudest (5) habitation, the most unpromising and scanty portion of land, in the hands of an Englishman of taste, becomes (6) a little paradise. With a nicely discriminating eye, he seizes at once (7) upon its capabilities, and pictures in his mind the future landscape (8). The steril spot grows into lovelines under his hand, and yet the operations of art which produce the effect are scarcely to be perceived. The cherishing and training (9) of some trees, the cautious pruning (10) of others, the nice distribution of flowers and plants of tender and graceful foliage, the introduction of a green slope of velvet turf, the partial opening to a peep of blue

1. *trout*, trota, specie di pesca. — 2. *grown*, divenuto, pp. del v. *ir. to grow*. — 3. *dank*, umido. — 4. *but a few*, solo che pochi. — 5. *rudest*, sup., il più ruvido. — 6. *to become*, v. *ir.*, divenire - (V. pag. 10, nota 1). — 7. *at once*, in una volta. — 8. *landscape*, paesaggio, veduta di campagna, da *land* e *shape*, e dal Ol. *landscap*. — 9. *cherishing and training*, la cura e coltivazione. — 10. *pruning*, il rimondare, il dibruscare.

distance, or silver gleam of water; all these are managed with a delicate tact, a pervading yet quiet assiduity, like the magic touchings with which painter finishes up a favourite picture.

The residence of people of fortune and refinement in the country has diffused a degree of taste and elegance in rural economy, that descends to the lowest (1) class. The very labourer, with his thatched (2) cottage and narrow (3) slip of ground; attends to their embellishment. The trim hedge (4) the grass plot (5) before the door, the little flower-bed bordered with snug box (6) the woodbine trained up (7) against the wall, and hanging its blossoms about the lattice (8), the pot of flowers in the window, the holly, providently planted about the house, to cheat winter of its dreariness (9) and to throw in a semblance of green summer to cheer the fire-side: all these bespeak the influence of taste, flowing (10) down from high sources, and pervading the lowest levels of the public mind. If ever Love, as poets sing (11) delights to visit a cottage it must be the cottage of an English peasant.

1. *lowest*, sup., il più basso. — 2. *thatched cottage*, capanna coperta di paglia. — 3. *narrow slip of ground*, angusto terreno inclinato. — 4. *the trim hedge*, ben fatta siepe. — 5. *grass plot*, pezzo di terra erbosa. — 6. *snug box*, ben fatto recinto. — 7. *woodbine trained up*, il caprifoglio allevato. — 8. *lattice*, graticcio. — 9. *dreariness*, tristezza, aridità. — 10. *flowing*, scorrendo. — 11. *to sing*, v. ir. cantare, pret. *sang*, pp. *sung*, - dal Sas. *singan*.

The fondness for rural life among the higher (1) classes of the English has had a great and salutary effect upon the national character. I do not know a finer (2) race of men (3) than the English gentlemen. Instead of the softness (4) and effeminacy which characterize the men of rank in most countries, they exhibit a union of elegance and strength, a robustness of frame and freshness of complexion, which I am inclined to attribute to their living so much in the open air, and pursuing so eagerly the invigorating recreations of the country. These hardy (5) exercises produce also a healthful tone of mind and spirits, and a manliness and simplicity of manners; which even the follies and dissipations of the town cannot easily (6) pervert, and can never entirely destroy. In the country, too, the different orders of society seem to approach more freely, to be more disposed to blend (7) and operate favourably upon each other. The distinctions between (8) them do not appear to be so marked and impassable as in the cities. The manner in which property has been distributed into small estates and farms has established a regular gradation from the nobleman, though the classes of gentry, small

1. *higher*, comp. più alto. — 2. *finer*, più bello. — 3. *men*, uomini, sing. *man*. — 4. *softness*, delicatezza - (V. pag. 10, nota 9). — 5. *hardy*, duro, laborioso. — 6. *easily*, facilmente. — 7. *to blend*, mescolare, - dal Sas. *blendian*. — 8. *between*, tra, fra; da *be* e *twine*, fra due.

landed proprietors, and substantial farmers, down to the labouring peasantry, and while it has thus banded (1) the extremes of society together, has infused into each intermediate rank a spirit of independence. This, it must be confessed, is not so universally the case at present as it was formerly: the larger estates having, in late years of distress, absorbed the smaller and in some parts of the country, almost annihilated to sturdy (2) race of small farmers. These, however, I believe, are but casual breaks in the general system I have mentioned.

In rural occupation there is nothing mean and debasing. It leads (3) a man forth among scenes of natural grandeur and beauty; it leaves him to the workings of his own mind, operated upon by the purest and most elevating of esternal influences. Such a man may be simple and rough, but he cannot be vulgar. The man of refinement, therefore finds, (4) nothing revolting in an intercourse with the lower orders in rural life, as he does when he casually mingles with the lower orders of cities. He lays aside his distance and reserve, and is glad to wave (5) the distinctions of rank, and to enter into the honest, heartfelt (6) enjoyments of com-

1. *banded*, legato, da *to band*. — 2. *sturdy*, duro, rozzo. — 3. *to lead*, v. ir. condurre, pret. pp. *led* - dal Sas. *lœdan*. — 4. *to find*, v. ir. trovare; - (V. pag. 11, nota 6). — 5. *to wave*, rimuovere. — 6. *heartfelt*, profondamente inteso, sensibile; da *heart* cuore, e *felt* inteso.

mon life. Indeed the very amusements of the country bring men more and more together; and the sound of hound (1) and horn blend (2) all feelings into harmony. I believe this is one great reason why the nobility and gentry are more popular among the inferior orders in England than they are in any other country; and why the latter have endured (3) so many excessive pressures and extremities; without repining more generally at the unequal distribution of fortune and privilege.

To this mingling of cultivated and rustic society may also be attributed the rural feeling that runs (4) through British literature; the frequent use of illustrations from rural life; those incomparable descriptions of nature that abound in the British poets—that have continued down from “the Flower and the Leaf” of Chaucer, and have brought (5) into our closets all the freshness and fragrance of the dewy landscape. The pastoral writers of other countries appear as if they had paid nature an occasional visit, and become acquainted with her general charms; but the British poets have lived and revelled with her, — they have wooed (6) her in her most secret haunts, — they have

1. *hound*, cane da caccia; - dal Sas. *hund*. — 2. *to blend*, mescolare, confondere; - dal Sas. *blendian*. — 3. *endured*, tollerato, sofferto. — 4. *to run*, v. ir. correre, pret. *ran*, pp. *run*; - dal Sas. *rennan*. — 5. *brought*, pp. e pret. del v. ir. *to bring*, portare; - dal Sas. *bringan*. — 6. *wooed*, corteggiato, dal v. *to woo*.

watched her minutest caprices. A spray (1) could not tremble in the breeze — a leaf could not rustle to the ground — a diamond drop could not patter (2) in the stream — a fragrance could not exhale from the humble violet, nor a daisy (3) unfold (4) its crimson tints to the morning; but it has been noticed by these impassioned and delicate observers, and wrought up into some beautiful morality.

The effect of this devotion of elegant minds to rural occupations has been wonderful on the face of the country. A great part of the island is rather level, and would be monotonous, were it not for the charms of culture; but it is studded (5) and gemmed, as it were; with castles and palaces; and embroidered with parks and gardens. It does not abound in grand and sublime prospects; but rather in little home scenes of rural repose and sheltered quiet. Every antique farmhouse and moss-grown cottage is a picture: and as the roads are continually winding (6), and the view is shut in by groves and hedges, the eye is delighted by a continual succession of small landscapes of captivating loveliness.

The great charm, however, of English scenery is the moral feeling that seems to pervade it. It is associated in the mind with ideas of order, of

1. *spray*, ramo d'albero. — 2. *to patter*, scuotere gentilmente, da *to pat*. — 3. *daisy*, margheritina. — 4. *to unfold*, spiegare, sviluppare. — 5. *studded*, guarnito di borchie. — 6. *winding*, serpeggiante.

quiet, of sober well-established principles, of hoary (1) usage, and reverend custom. Every thing seems to be the growth of ages of regular and peaceful existence. The old church of remote architecture, with its low massive portal; its gothic tower, its windows rich with tracery and painted glass, in scrupulous preservation; its stately (2) monuments of warriors and worthies of the olden time, ancestors of the present lords of the soil; its tombstones (3), recording successive generations, of sturdy (4) yeomanry, whose progeny still plough the same fields, and kneel (5) at the same altar — The parsonage a quaint irregular pile, partly antiquated, but repaired and altered in the tastes of various ages and occupants. The stile and footpath (6) leading from the churchyard across pleasant fields, and along shady (7) hedge-rows, according to an immemorial right of way — The neighbouring village, with its venerable cottage, its public green sheltered by trees, under which the forefathers (8) of the present race have sported — The antique family mansions, standing apart in some little rural domain, but looking down with a protecting air on the surrounding scene — All

1. *hoary*, vecchio. — 2. *stately*, superbo, magnifico, splendido. — 3. *tombstone*, lapide - da *tomb*, tomba e *stone*, pietra. — 4. *sturdy yeomanry*, vigoroso corpo dei contadini benestanti. — 5. *to kneel*, v. ir. inginocchiarsi, pret. pp. *kneelt*. — 6. *footpath*, viottolo - da *foot*, piede e *path*, viuccia. — 7. *shady*, ombroso. — 8. *forefathers*, antenati.

these common features of English landscape evince a calm and settled security, and hereditary transmission of homebred virtues and local attachments, that speak deeply (1) and touchingly for the moral character of the nation.

It is a pleasing sight of a Sunday (2) morning, when the bell is sending its sober melody across the quiet fields, to behold (3) the peasantry in their best finery, with ruddy (4) faces and modest cheerfulness thronging tranquilly along the green lanes to church; but it is still more pleasing to see them in the evenings gathering about their cottage doors and appearing to exult in the humble comforts and embellishments which their own hands have spread around them.

W. IRVING.

1. *deeply*, profondamente. — 2. *sunday*, domenica - dal Da. Sve. *söndag*. — 3. *to behold*, v. ir. *rimirare*, pret. pp. *beheld*, — 4. *ruddy*, rubicondo - dal Sas. *rude*.

V.

THE DANGER OF PROSPERITY

On the next day they continued their journey (1), till the heat compelled them to look round for shelter (2). At a small distance they saw (3) a thick wood, which they no sooner (4) entered than they perceived that they were approaching the habitations of men. The shrubs (5) were diligently cut away to open walks where the shades were darkest (6); the boughs of apposite trees were artificially interwoven (7); seats of flowery turf were raised in vacant spaces; and a rivulet, that wantoned (8) along the side of a winding path (9), had its banks some times opened into small basons (10), and its stream sometimes obstructed by little mounds (11) of stone heaped together to increase its murmurs.

They passed slowly through the wood, delighted with such unexpected accommodations, and enter-

1. *journey*, viaggio per terra, *voyage*, viaggio per mare. — 2. *shelter*, riparo, asilo. — 3. *saw*, videro, pret. del v. *ir. to see*. — 4. *sooner*, più presto. — 5. *shrubs*, arboscelli. — 6. *darkest*, sup. più spesse, comp. *darker*. — 7. *interwoven*, intrecciato, dal Lat. *inter* e dall'Ingl. *woven*, tessuto. — 8. *to wanton*, scherzare. — 9. *winding path*, serpeggiante sentiero. — 10. *bason*, bacino. — 11. *obstructed by little mounds*, turati da piccole argini.

tained each other with conjecturing what, or who, he could be, that, in those rude and unfrequented regions, had leisure and art for such harmless (1) luxury.

As they advanced they heard the sound of music, and saw youths and virgins dancing in the grove; and, going still further, beheld (2) a stately palace built upon a hill surrounded (3) with woods. The laws of eastern hospitality allowed them to enter, and the master welcomed them like a man liberal and wealthy.

He was skilful enough in appearances soon to discern that they were no common guests (4), and spread his table with magnificence. The eloquence of Imlac caught (5) his attention, and the lofty courtesy of the princess exited his respect. When they offered to depart he entreated their stay, and was the next day still more unwilling to dismiss them than before. They were easily persuaded to stop, and civility grew (6) up in time to freedom and confidence.

The prince now saw all the domestics cheerful, and all the face of nature smiling round the place.

1. *harmless*, innocente. — 2. *beheld*, pret. e pp. del v. *ir. to behold*, rimirare - dal Sas. *behealdan*. — 3. *surrounded with woods*, circondato di boschi *di* traducesi per *with* quando segue il pp. — 4. *guests*, ospiti. — 5. *caught*, pret. e pp. del v. *ir. catch*, invaghiare, acchiappare - dallo Sp. *coger*. — 6. *to grow*, crescere, v. *ir. pret. grew*, pp. *grown*, - dallo Sv. *gro*.

and could not forbear (1) to hope he should find here what he was seeking; (2) but when he was congratulating the master upon his possessions, he answered with a sigh (3). My condition has indeed the appearance of happiness, but appearances are delusive. My prosperity puts (4) my life in danger; the Bassa of Egypt is my enemy, incensed (5) only by my wealth and popularity. I have been hitherto (6) protected against him by the princes of the country; but as the favour of the great are uncertain. I know not how soon my defenders may be persuaded to share the plunder with the Bassa I have sent (7) my treasures into a distant country, and upon the first alarm, am prepared to follow them. Then will my enemies riot in my mansion and enjoy the gardens which I have planted.

They all joined in lamenting his danger (8), and deprecating his exile; and the princess was so much disturbed with the tumult of grief and indignation, that she retired to her apartment.

They continued with their kind inviter a few (9) days longer, and then went forward to find the hermit.

Dr. JOHNSON.

1. *to forbear*, astenersi - dal Sas. *forbæran*, da *for* e *bear*. — 2. *he was seeking*, egli cercava. — 3. *sigh*, sospiro. — 4. *to put*, v. ir. mettere, pret. e pp. *put* - dall'Ol. *pooten*. — 5. *incensed*, irritato, inasprito. — 6. *hitherto*, fin qui. — 7. *sent*, pret. e pp. del v. ir. *to send*, mandare - dal Sas. *sendan*. — 8. *danger*, pericolo - dal Fr. *danger*. — 9. *a few days*, pochi giorni, - è un modo enfatico per esprimere un piccolo numero, e presenta allo spirito l'idea di una unita collettiva.

VI.

H O N E S T Y.

Cardinal Farnese, who, for the multitude of his generous actions, was styled (1) the Patron (2) of the poor, had a constant custom, once or twice a (3) week, of giving public audience to all indigent people in the hall (4) of his palace, to relieve every-one according to his various necessities, or the motives of his own bounty.

One day a poor woman, encouraged by the fame of his generosity, came (5) into the hall of this Cardinal to be heard among the crowd of petitioners. The Cardinal discerning the marks of an extraordinary modesty in her face encouraged her to tell her wants (6) freely.

She blushing, and in tears, thus addressed herself to him: "My lord, I owe (7) for the rent of my house five crowns (8); and such is my misfortune, that I have no means of paying it. What I beg (9) of your Eminence is, that you would please to

1. *styled*, nominato. — 2. *Patron*, protettore. — 3. *a*, art. ind. uno, una, gl'inglesi l'usano sovente per ciascuno, p. e. *I come once a week*, io vengo una volta la settimana. — 4. *hall*, sala. — 5. *came*, venne, pret. del v. ir. *to come* - dal Sas. *cuman*. — 6. *wants*, bisogni. — 7. *to owe*, dovere. — 8. *crown*, scudo del valore di 5 scellini. — 9. *to beg*, domandare - dallo Sv. probabilmente *begära*.

interpose your authority, until, by my industry I can procure the money for my land lord. •

The Cardinal bade (1) her be of good cheer (2) Then he immediately wrote (3) a note and giving it into the widow's hands "Go, said he, to my steward (4) with this paper, and he will deliver you five crowns to pay the rent.

The poor woman was overjoyed, and returning the Cardinal a thousand thanks, went (5) directly to the steward, and gave him the note; which when he had read (6), he told her out fifty crowns. She astonished at the meaning of it, and fearing this was only the steward's trick to try (7) her honesty, refused to take above five saying. She asked the Cardinal for no more, and she was sure it was a mistake (8).

On-the-other-hand the steward insisted on his master's order, not daring to call it in question. But all the arguments he could use were insufficient to prevail on her to take any more than five crowns. Whereupon (9), to end the controversy,

1. *bade*, pret. del v. *ir. to bid*, ordinare, - dal Sas. *biddan*. — 2. *of good cheer*, di buon animo. — 3. *wrote*, pret. del v. *ir. to write*, - dal Sas. *writan*. — 4. *steward*, maggiordomo - dal Sas. *stiward*. — 5. *went*, pret. del v. *ir. to go*, andare, - dal Sas. *gan*; Ol. *gaan*. — 6. *read*, (pro. *red*) pre. e pp. del v. *ir. to read* (pro. *rid*) leggere, - dal Sas. *ræd*. — 7. *to try*, provare, dalla radice Da. *trikker*. — 8. *mistake*, sbaglio, - da *mis e take*. — 9. *Whereupon*, per la qual cosa - da *where* ed *upon*.

he offered to go back with her to the Cardinal, and refer it to him. When they came (1) before that munificent Prince, and he was fully informed of the business: It is true, said he, I mistook (2) in writing fifty crowns, give me the paper, and I will rectify it. Thereupon (3) he wrote (4) again, saying thus to the woman: So much candour and virtue deserves a recompense; here, I have ordered you five hundred crowns.

VII.

ENTRACT FROM THE HISTORY OF RASSELAS.

Here Imlac entered, and interrupted them. Imlac, said Rasselas, I have been taking from the princess the dismal (5) history of private life, and am almost discouraged from further search.

It seems to me, said Imlac, that while you are making (6) the choice of life, you neglect to live

1. *came*, pret. del v. *ir.* *to come*, venire. — 2. *mistook*, pret. del v. *ir.* *to mistake*, sbagliare, - da *miss* e *take*. — 3. *thereupon*, per lo che, - da *there* ed *upon*. — 4. *wrote*, pret. del v. *ir.* *to write*, scrivere. — 5. *dismal*, doloroso, scuro. — 6. *are making the choice*, fate la scelta; - questa maniera di esprimere il presente denota che l'azione si sta facendo nell'atto della parola.

You wander (1) about a single city, which, however large and diversified can now afford a few novelties, and forget (2) that you are in a country famous among the earliest monarchies for the power and wisdom of its inhabitants: a country where the sciences first dawned (3) that illuminate the world and beyond which the arts cannot be traced of civil society or domestic life.

The old Egyptians have left (4) behind them monuments of industry and power, before which all Europeans magnificence is confessed to fade (5) away. The ruins of their architecture are the school of modern builders and from wonders which time has spared (6) we may conjecture, though uncertainly, what it has destroyed.

My curiosity said Rasselas does not very strongly lead (7) me to survey (8) piles of stone, or mound (9) of earth; my business is with man. I came hither not to measure fragments of temples or trace choked aqueducts, but to look upon the various scenes of the present world.

The things that are now before us, said the princess, require attention and deserve it. What

1. *to wander, vagare*, - dal Sas. *wandrian*. — 2. *to forget, dimenticare*, v. ir. pret. *forgot*, pp. *forgotten*, - dal Sas. *forgetan*. — 3. *dawned*, *nacquero*, *ebbero culla*, dal v. *to dawn*. — 4. *left*, *lasciato*, pret. e pp. del v. ir. *to leave* - (v. pag. 14, nota 5). — 5. *to fade*, *svanire*, - dal Fr. *fade*. — 6. *spared*, *risparmiato*. — 7. *to lead*, v. ir. *condurre* - (v. pag. 28, nota 4). — 8. *to survey*, *esaminare* - Norm. *surveer*. — 9. *mounds, mucchi, montagne*, - dal Sas. *mund*.

have I to do with the heroes or the monuments of ancient times? with times which never can return, and heroes, whose form of life was different from all that the present condition of mankind requires or allows?

To know (1) any thing, returned the poet, we must know its effects; to see (2) men we must see their works, that we may learn (3) what reason has dictated, or passion has incited, and find what are the most powerful (4) motives of action. To judge rightly of the present, we must oppose to the past; for all judgment is comparative, and of the future nothing can be known (5) The truth is, that no mind is much employed upon the present: recollection and anticipation fill up (6) almost all our moments. Our passions are joy and grief, love and hatred, hope and fear. Of joy and grief the past is the object, and the future of hope and fear; even love and hatred respect the past, for the cause must have been before the effect.

The present state of things is the consequence of the former, and it is natural to enquire what were the sources of the good, that we enjoy, or the evil that we suffer. If we act only for ourselves,

1. *to know*, v. ir. conoscere - (V. pag. 11, nota 3). — 2. *to see*, v. ir. vedere - (V. pag. 22, nota 5). — 3. *to learn*, v. ir. imparare. — 4. *powerful*, potente; la terminazione *ful* dall'agg. *full*, aggiunto ad un nome perde un *l* ed accenna l'abbondanza, la pienezza. — 5. *known*, conosciuto - (V. pag. 11, nota 3). — 6. *to fill up*, riempire.

to neglect the study of history is not prudent: if we are intrusted (1) with the care of others, it is not just. Ignorance, when it is voluntary, is criminal: and he may properly be charged (2) with evil who refused to learn how he might prevent it.

There is no part of history so generally useful as that which relates the progress of the human mind, the gradual improvement of reason, the successive advances of sciences, the vicissitudes of learning and ignorance, which are the light and darkness of thinking beings (3) the extinction and resuscitation of arts, and the revolution of the intellectual world. If accounts of battles and invasions are peculiarly the business of princes, the useful or elegant arts are not to be neglected: those who have kingdoms (4) to govern, have understandings to cultivate.

Example is adways more efficacious than precept. A soldier is formed in war, and a painter must copy pictures. In this, contemplative life has the advantage; great actions are seldom seen, but the labours of art are always at hand for those who desire to know what art has been able to perform.

When the eye or the imagination is struck (5) with any uncommon work, the next transition of

1. *intrusted*, confidato. — 2. *charged*, caricato, - dal Fr. *chargé*. — 3. *thinking beings*, esseri pensanti. — 4. *kingdoms*, regni, - da *king* e *dom*; questa desinenza accenna la dominazione, la condizione. — 5. *is struck*, è maravigliata, scossa.

an active mind is to the means by which it was performed. Here begins the true use of such contemplation; we enlarge our comprehension by new ideas, and perhaps recover some art lost (1) to mankind, or learn what is less perfectly known (2) in our own country. At least we compare our own with former times, and either rejoice at our own improvements, or, what is the first motion towards good, discover our defects.

I am willing said the prince, to see all that can deserve my search (3). And I, said the princess, shall rejoice to learn something of the manners of antiquity.

The most pompous monument of Egyptian greatness, and one of the most bulky (4) works of manual industry, said Imlac, are the Pyramids; fabrics raised before the time of history, and of which the earliest narratives afford us only uncertain traditions. Of these the greatest is still standing, very little injured by time.

Let us visit them to-morrow, said Nekayah. I have often heard of the Pyramids, and shall not rest till I have seen them within and without (5) with my own eyes.

Dr. JOHNSON.

1. *lost to mankind*, perduta all'uman genere. — 2. *known*, conosciuto, - (V. pag 11, nota 3). — 3. *my search*, la mia ricerca. — 4. *bulky*, colossale. — 5. *within and without*, dentro e fuori.

THE BEE (1).

—

The wisdom of the bees, the perfection and harmony of their government, their persevering industry, and their wonderful (2) economy, have been celebrated by the natural historians of every age. Indeed, the skill (3) and dexterity displayed by the honey bees, in the construction of their combs, or nests (4) are truly wonderful. These are composed of celles regularly applied to each other's side, and uniformly of an hexagonal (5) or six-sided figure. In a bee-hive (6) every part is arranged with such symmetry, and so finely finished, that, if limited to the same materials, the most expert workman would find himself unqualified to construct a similar habitation, or rather a similar city.

In the formation of their combs, (7) bees seem to have resolved a problem which would perplex

1. *the bee*, ape. — 2. *wonderful*, maraviglioso, da *wonder* e *ful*; particella la quale aggiunta ai sos. se ne formano gli agg. che esprimono la pienezza, l'abbondanza. — 3. *skill*, perizia, maestria. — 4. *nests*, nidi, - dal Sas. e dal Da. *nest* — 5. *hexagonal*, esagono; figura piana terminata da sei lati e avente sei angoli, - dal Gr. *hex* sei, e *gonia* angolo. — 6. *bee-hive*, alveare. — 7. *combs*, favi. —

geometers not a little; namely, a quantity of wax (1) being given (2), to make of it equal and similar cells of a determined capacity, but of the largest size in proportion to the quantity of matter employed, and disposed in such a (3) manner as to occupy in the hive the least (4) possible space. Every part of this problem is completely executed by the bees. By applying hexagonal cells to each other's sides, not any void spaces are left between (5) them; and, although the same end might be accomplished by other figures; yet they would necessarily require a greater quantity of wax. Hexagonal cells are, besides, better (6) fitted to receive the cylindrical bodies of these insects. A comb being made to consist of two rows (7) of cells applied to each other's ends, this arrangement both saves room (8) in the hive, and gives a double entry into the cells of which the comb is composed. As a further saving of wax, and for the prevention of void spaces, the bases of the cells in one row of a comb serve for bases to the opposite row. In a word, the more minutely the construction of these cells is examined, the more

1. *wax*, *cera*, -dal *Sas. var.* — 2. *given*, *dato* - (V. pag. 12, nota 3). — 3. *such a*, un tale, - l'art. ind. *a* mettesi dopo la parola *such*, ed *half* mezzo, p. e. *half a glass*, un mezzo bicchiere, *such a thing*, una tal cosa. — 4. *the least*, sup. il meno dal pos. *little*, piccolo. — 5. *between*, tra, fra due. — 6. *better*, comp. migliore dal pos. *good*, buono. — 7. *rows*, fila. — 8. *room*, luogo, spazio.

is the admiration of the observer excited. Their walls are so extremely thin (1) that the mouths of the bees would, in entering and passing out continually, be in danger of suffering; to prevent which a kind (2) of ring, three or four times thicker (3) than the walls, is formed round the margin of each cell.

The mode in which bees operate, when constructing their cells, is not easily to be traced, even with the help of glass hives. They are so eager to afford mutual assistance, and for this purpose so many of them crowd together, and are perpetually succeeding each other, that their individual operations can seldom be distinctly observed. It has, however, been fully ascertained that, in modelling and polishing the wax, they do not employ any other instruments besides their two teeth (4). With a little patience and attention, cells may be perceived just begun (5); and the celerity with which a bee moves its teeth against a small proportion of one of these cells, may also be remarked. The little animal, by repeated strokes (6) on each side smooths (7) this

1. *thin*, sottile, - dal Sas. *thinn*. — 2. *kind*, genere. — 3. *thicker*, comp. più spesso, e si forma aggiungendo la sillaba *er*, al posi. se questo è di una sola sillaba, se più con il *more* innanzi al posi. — 4. *teeth*, denti, - sing. *tooth*, dente. — 5. *begun*, cominciato - (V. pag. 10, nota 8). — 6. *strokes*, colpi. — 7. *to smooth*, appianare, - dal Sas. *smcihe*.

portion, renders it compact, and reduces it to a proper thinness (1) of consistence. While some of the hive are lengthening their hexagonal tubes, others are laying the foundations of new ones. When a bee puts its head a little way into a cell, it may easily be perceived to scrape (2) the walls with the points of its teeth, in order to detach such useless (3) and irregular fragments as may have been left (4) in the work. - Of these fragments it forms a ball about the size of a pin's head (5), comes out of the cell, and carries the wax to another part of the work where it is needed. It no sooner leaves the cell, than it is succeeded by another bee, which performs the same office; and in this manner the work is carried on till the cell is completely polished.

The cells are designed for different purpose (6) some being employed for the accumulation and preservation of honey (7), while in others the female deposits her eggs (8), from which worms (9) are hatched (10), to remain in the cells until their final transformation into winged (11) insects. The

1. *thinness*, sottigliezza, rarità, - la desinenza *ness* aggiunta ad un aggettivo accenna l'idea astratta della qualità. — 2. *to scrape*, raspare, raschiare. — 3. *useless*, inutile, - la desinenza *less* aggiunta ai nomi addita l'assenza, la privazione. — 4. *left*, lasciato. — 5. *pin's head*, testa di spilla. — 6. *purpose*, effetto, scopo. — 7. *honey*, miele, - dal *Da. honning*. — 8. *eggs*, ova. — 9. *worms*, vermi, - dall' *Ol. worm*. — 10. *hatched*, covato, nato. — 11. *winged*, alati.

drones (1) or males are larger than the common or working bees; and the queen, or mother of the hive, is much larger than either. A cell destined for the lodging of a male or female worm must therefore be considerably larger than the cell of the smaller working bees. Those destined for the reception of the working bees are far more numerous than those in which the males are lodged. The honey-cells are always made deeper (2) and more capacious than the others. When the honey collected is so abundant that the receptacles cannot contain it, the bees lengthen (3), and consequently deepen (4) the honey-cells.

Bees, when placed in an empty (5) hive, display the highest sagacity, as well in their mode of working, as in the disposition and division of their labour. They immediately begin to lay (6) the foundations of their combs (7), a task which they execute with surprising quickness (8) and alacrity. Shortly after having begun to construct one comb, they divide themselves into two or three companies, each of which, in a different part of the hive, is occupied with the same labours. By this division of the task (9), a greater number of bees

1. *drones*, fuchi. — 2. *deeper*, più profondo, - (V. pag. 32, nota 1). — 3. *to lengthen*, allungare. — 4. *to deepen*, render profondo, affondare. — 5. *empty*, vuoto. — 6. *to lay*, v. ir. mettere, disporre; pret. pp. *laid*, - dall'Ol. *leggen*. — 7. *combs* favi. — 8. *quickness*, prontezza - (V. pag. 46, nota 1). — 9. *task*, còmpito, lavoro.

find employment at the same time, and, consequently, the common work is sooner finished. The combs are generally arranged in a direction parallel to each other, an interval, or street, being always left between them, that the bees may have a free (1) passage, and an easy communication with the different combs in the hive. These streets are wide enough to allow (2) two bees to pass each other; and there are, besides, several round cross passages, always covered, to shorten their journeys when working.

By the means of their hinder thighs (3) bees carry into their hives great quantities of the farina or dust (4) of flowers, which, after having been thus industriously collected, becomes (5) their food, and is by an animal process, converted into wax. This digestive process, which is necessary to the formation of that substance, is carried on in the second stomach and perhaps in the intestines of bees. Reamur, to whom the merit of this discovery is due, likewise ascertained that all the cells in a hive are not destined for the reception of honey, and for depositing, the eggs of the female, but that some of them are employed as receptacles for the farina of flowers, which is

1. *free*, libero, - dal Da. Sv. *fri*. — 2. *to allow*, permettere. — 3. *hinder thighs*, zampe posteriori. — 4. *dust*, polvere, dal Sas. *dust*. — 5. *to become*, divenire, - v. ir. pret. *became*, pp. *become*, - dal Sas. *becuman*.

the great basis and raw (1) material of all their curious operations. When a bee comes to the hive with its thighs filled with farina, it is often met (2) near the entrance by some of its companions, who first take off the load (3), and then devour the provisions so kindly brought (4) to them. But when the members of the community are no longer oppressed by hunger (5), the carriers of the farina deposit their loads in cells prepared for that purpose. To these cells the bees resort, when the weather is so bad that they cannot venture into, the fields to seek (6) a fresh supply of food. The farina being digested, and converted into wax, the bees possess the faculty of bringing it from the stomach to the mouth, employing the tongue, which is placed beneath the two teeth, or fangs (7), in supplying the materials for the construction of their waxen (8) cells. When at work, this member is in perpetual and rapid motion; being at times more or less concave, and partly covered with a moist (9) paste or wax. By its different movements the bee continues to supply fresh wax to the teeth, which are employed in raising and fashioning the

1. *raw*, greggio; - dal Da. *raa*. — 2. *met*, incontrato; - (V. pag. 00, nota 0). — 3. *load*, carico. — 4. *brought*, portato; - (V. pag. 29, nota 5). — 5. *hunger*, fame; - dal Sas., Da., Sv. *hunger*. — 6. *to seek*, v. ir. cercare, pret. pp. *sought*; - dal Sas. *secan*. — 7. *fangs*, denti acuti. — 8. *waxen cells*, celle di cera. — 9. *moist*, umido.

walls (1) of its cell, till they have acquired a sufficient height (2). The moist paste or wax is no sooner dry (3), than it assumes all the appearances of common wax.

Bees not only require much warmth, but are also extremely solicitous to prevent other insects from an entrance into their hives. To accomplish both these purposes, when they take possession of a new hive, they carefully examine every part of it, and, if they discover any small holes (4) or chinks, paste them firmly with a resinous substance collected from various trees, as poplars (5), birches (6), and willows (7), differing entirely from wax, more durable, and more capable of resisting the vicissitudes of weather. A bee having procured a sufficient quantity of this purely natural production, to fill the cavities of its two hinder thighs, repairs to the hive; where two of its companions are in readiness to drow (8) out the glue (9), and apply it to fill up such chinks, holes, or other deficiencies, as they find in their habitation. This is not, however, the only use to which bees apply the glue. They are extremely solicitous to remove such insects, or

1. *walls*, pareti, mura, - dall'Ol. *wal*. — 2. *height*, altezza. — 3. *dry*, secco, asciutto; — dal Sas. *dri*. — 4. *holes*, buchi. — 5. *poplars*, pioppi; - dal La. *populus*. — 6. *birches*, betulle. — 7. *willows*, salci. — 8. *to drow*, v. ir. tirare, pret. *drew*, pp. *drown*, tirato. — 9. *glue*, colla, sostanza glutinosa; - dal Fr. *glue*.

foreign bodies, as chance to introduce themselves into the hive. When so light as not to exceed their powers, they first kill (1) the insect with their stings (2), and then drag (3) it out with their teeth. But it sometimes happens that a snail (4) creeps (5) into the hive; in which case it is no sooner perceived, than it is attacked on all sides, and stung (6) to death. The bees being unable to carry out a burthen of such a weight, to prevent so large a body from diffusing a disagreeable odour through the hive, instantly cover every part of it with glue, through which not any effluvia can escape. When a snail with a shell (7) finds an entrance, the bees have less trouble, since it naturally retires within its shell, on receiving the first wound (8) from a sting. In this case, the bees, instead of glueing it all over, satisfy themselves with passing the glue round the margin of the shell, which renders the animal immoveably fixed.

Bees being prevented by the weather, not only during the winter, but on many summer days, from going abroad in quest of provisions, collect and amass, in cells destined for that purpose, large

1. *to kill*, uccidere; - dall' Ol. *keelen*. — 2. *stings*, pungiglioni. — 3. *to drag*, strascinare; - dal Sas. *dragan*. — 4. *snail*, lumaca; - dal Da. *snigel*; Sv. *snigel*. — 5. *to creep*, v. ir. rampicare, e si dice degli animali che salgono attaccandosi colle zampe e coi piedi (intromettersi); pret. pp. *crept*; - dal Sas. *crypan*. — 6. *stung*, punto, morso. — 7. *shell*, guscio. — 8. *wound*, ferita.

quantities of honey, which they extract, by means of their proboscis or trunk, from the nectariferous (1) glands of flowers. After collecting a few small drops, the animal, with its proboscis, conveys (2) them to its mouth, and swallows (3) them. From the gullet (4), the honey passes into the first stomach, which is more or less swollen in proportion to the quantity of honey it contains. When filled, the bee returns to the hive, and disgorges in a cell the honey it has collected. It occasionally happens, however, that it is accosted on its way by a hungry companion. How the latter communicates its necessity to the other, remains to be discovered; but the fact is certain, that when two bees, thus circumstanced, meet (5) the one which is laden extends its trunk (6), opens its mouth, and, like ruminating animals, forces up the honey into that cavity. The hungry bee knows how to take advantage of this hospitable invitation, and, with the point of its trunk, sucks the honey from the other's mouth. In the same way, the loaded bee, on reaching the hive, offers its honey to those who are at work, as if to save them the necessity of quitting

1. *nectariferous*, che produce nettare o miele; - da *nectar*, nettare; e dal La. *fero*, porto. — 2. *to convey*, trasportare; - dal La. *conveho*. — 3. *to swallow*, inghiottire; - dal Sas. *swelgan*. — 4. *gullet*, gola. — 5. *to meet*, v. ir. incontrare; pret. pp. *met*; - dal Sas. *metan*. — 6. *trunk*, tromba, proboscide.

their labour to proceed in quest of food. In bad weather, the bees feed (1) on the honey laid up in cells; but never touch these reservoirs when their companions are enabled to supply them with fresh honey from the fields. But the mouths of those cells which are destined to preserve the honey for winter's use, are carefully covered with a lid (2) or thin plate of wax.

The honey bees not only labour in common with astonishing assiduity and art, but their whole attention and affections seem to centre (3) in the person of the *queen or sovereign* of the hive.

She is the basis of their association, and of all their operations. When she dies by any accident, disorder ensues throughout the community: all labour ceases; there is an end to the construction of new cells, as well as to the collection of either honey or wax. In this state of anarchy the bees remain, until a new queen or female is obtained, to effect which they have the power of selecting one or two grubs (4) of workers, and converting them into queens. This they accomplish by greatly enlarging the cells of the selected *larvas*, by supplying in them more copiously with food, and that of a more pungent kind than is given to the common larvas.

1. *to feed*, v. ir. *nutrirsi*, pret. pp. *fed*; - dal Sas. *fedan*.
 — 2. *lid*, coperchio; - dal Da. *lid*. — 3. *to centre*, concentrare. — 4. *grub*, lombrico.

The government or society of bees is therefore more of a monarchical than of a republican nature. All the members of the state seem to respect and to be directed by a single female. This fact affords a strong instance (1) of the force and wisdom of nature. The female is the mother of the whole hive, however numerous; and without her the species could not be continued. Nature has therefore endowed the rest of the hive with a wonderful affection to their common parent. For the reception of her eggs nature impels them to construct cells, and to lay up stores (2) of provisions for winter subsistence. These operations proceed from pure instinctive impulses, it is true, but every instinct necessarily suppose a degree of intellect, a principle to be acted upon, otherwise not any impulsion could be felt, nor could either action or mark of intelligence possibly be produced.

On the subject of *swarms*, (3) the following are the conclusions drawn by M. Huber, who has paid particular attention to the economy and habitudes of bees. First: a swarm is always led off by a single queen, either the sovereign of a parent hive, or one recently brought (4) into existence. If, at the return of spring (5), a well peopled hive, under the government of a fertil queen, be examined, she will be seen to lay a prodigious number of

1. *instance*, esempio. — 2. *to lay up stores of provisions*, fare delle provviste. — 3. *swarm*, sciame d'api. — 4. *brought*, portato. — 5. *spring*, primavera.

male eggs in the course of the month of May, and the workers will choose (1) that moment for constructing several royal cells. Secondly: when the larvas hatched (2) from the eggs, laid by the queen in the royal cells are ready for a transformations into nymphs, this queen leaves the hive conducting a swarm along with her; and the first swarm that leaves (3) the hive is uniformly conducted by the old queen. Lastly: after the old queen has conducted the first swarm from the hive, the remaining bees take particular care of the royal cells, and prevent the young queens successively hatched, from leaving them, unless at an interval of several days between each.

THOMSON

IX.

THE TOWER OF LONDON.

The Tower of London was anciently a palace inhabited by various sovereigns of England till the reign of queen Elizabeth. Its extent within the wall (4) is twelve acres and five roods (5). The exterior circuit of the ditch (6) which entirely surrounds it, is 3156 feet. The ditch on the side of Tower-hill,

1. *to choose*, scegliere, v. ir. pret. *chose*, pp. *chosen* - dal Sas. *ceosan*. — 2. *hatched*, covato, nato. — *to leave*, lasciare, v. ir. pret. pp. *left*. — 4. *wall*, muro. — 5. *rood*, la quarta parte d' una bifolca. — 6. *Ditch* fosso; - dall'Ol. *dige*.

is broad und deep (1); on the side next to the river it is narrower. A broad und handsome wharf (2), or gravel (3) terrace, runs along the banks of the river, parallel with the Tower, from which it is divided by the ditch.

Within the walls of the Tower are several streets, and a variety of buildings. The principal buildings are the Church, the White Tower, the Ordnance Office, the Record Office, the Jewel Office, the Horse Armory, the grand Store House the Small Armory, the Houses belonging to the Officers of the Tower, Barracks (4) for the Garrison (5), and two Suttling House (6), commonly used by the soldiers of the Garrison.

The White Tower is a large square building, situated in the centre of the fortress. On the top are four watch-towers, one of which, at present, is used as an observatory. It consists within of three lofty stories, beneath which are large commodious vaults. In the first story (7) are two grand rooms, one of which is a small armory for the sea-service, and contains various sorts of arms, curiously laid up, which would serve upwards of ten thousand seamen (8). In the other rooms, in

1. *deep*, profondo; - dall' Ol. *deop*. — 2. *wharf*, molo, luogo di sbarco. — 3. *gravel*, ghiaia; - dal Ir. *gravelle*. — 4. *barracks*, caserme. — 5. *garrison*, guarnigione; - dal Fr. *garnison*. — 6. *suttling house*, casa da vivandiere. — 7. *story*, piano. — 8. *seamen*, marinai; - da *sea* mare, *men* uomini.

closets and presses, (1) are abundance of warlike tools (2) and instruments of death. In the upper (3) stories are arms and armourers' tools. The models of all new invented engines of destruction, which have been presented to government, are preserved in this thower. On the top is a large cistern filled from the Thames by a water-engine, to supply the garrison with water.

The grand Store House (4) which stands north of the White Tower, is a plain building of brick (5) and stone, 345 feet long, (6) and 60 feet broad. The Jewel Office is a little to the east of the grand Store House. It is a dark and strong stone room. The Horse Armory is a brick building, east-ward of the White Tower. The Record Office is in the Wakefield Tower, opposite the platform. The rolls (7) from the time of King Iohn to the beginning of the reign of Richard III are kept (8) here in fifty-six wainscot (9) presses. They contain the ancient tenures of land in England, the original laws (10) and statutes, the rights of England to

1. *closets and presses*, gabinetti ed armadii. — 2. *tools*, ordigni, telai; - dal Sa. *tol.* — 3. *upper*, superiore. — 4. *store-house*, magazzino da viveri; - da *store* provviste, *house*, *casa*. — 5. *brick*, mattone; - dall'Ir. *brigue*. — 6. *long*, lungo; - gli agg. di dimensione si mettono dopo il nome: p. e. *A finger two inches long*, un dito lungo due pollici. — 7. *kept*, tenuto pp. del v. ir. *to Keep*. — 8. *wainscot*, tavolato, armadio; - dall'Ol. *wageushcot*. — 9. *laws*, leggi; - dal Sas. *lag*, o *lah*. — 10. *built*, fabbricato, pp. e pret. del v. ir. *to build*, pron. *bild*; - dal Sas. *byldan*.

the dominion of the British seas, the forms of submission of the Scottish Kings, and a variety of other records, etc.

The principal entrance to the Tower is on the west. It consists of two gates on the outside of the ditch; a stone bridge built (1) over the ditch, and a gate within the ditch. On the right-hand, at the west entrance, the lions and other wild beasts and birds are kept in a yard (2) The dens (3) are very commodious, and are about twelve feet in their whole height (4), being divided into an upper and lower apartment. In the former the animals live, and are shown (5) in the daytime; and in the latter they sleep (6) at night. They are in general very healthy; and it is remarkable, that those which have been whelped (7) in the Tower are more fierce than such as have been taken (8) wild. The dens are inclosed in front by iron gratings (9): the greater part of them have been recently rebuilt, and every precaution taken to prevent accidents.

The *Spanish Armory* contains the trophies of the famous victory of queen Elizabeth over the Spanish

1. *yard*, cortile; - dal Sas. *gyrdan*. — 2. *dens*, cave, grotte; - dal Sas. *den*. — 3. *height*, altezza; pron. *hait*. — 4. *shown*, mostrato, pp. del v. *ir. to show*. — 5. *to sleep* dormire, v. *ir.* pp. e pret: *Slept*; - dal Sas. *slepan*. — 6. *whelped* figliato; - dal v. *to whelp*, figliare; - dall'Ol. *welp*. — 7. *taken* preso; (V. pag. 10, nota 3). — 8. *gratings*, grate, inferriate.

Armada. Among these the most remarkable are the *thumb-screws* (1), intended to be used to extort confession from the English where their money was hidden (2). In the same room are other curiosities; among which is the axe with which the unfortunate Anne Bullen was beheaded (3), to gratify the capricious passions of her husband, Henry VIII. A representation of queen Elizabeth in armour, standing by a cream-coloured horse, attended by a page, is also shewn (4) in this room. Her Majesty is dressed in the armour she wore (5) at the time she addressed her brave army, in the camp of Tilbury, 1588, with a white silk petticoat, ornamented with pearls and spangles (6).

The *Small Armory* is one of the finest rooms of its kind (7) in Europe. It is 345 feet in length, and in general it contains complete stands of arms for no less than, 100,000 men. They are disposed in a variety of figures, in a very elegant manner. A piece of ordnance (8) from Egypt has been lately added sixteen feet long, and seven inches and a half bore. There are several other curiosities, among which are arms taken at various periods

1. *thumb-screw*, manette; - da *thumb*, pollice, o *screw*, vite. — 2. *hidden*, occultato, pp. del v. *ir. to hide*. — 3. *beheaded*, decapitato. — 4. *shewn*, mostrato, visibile. — 5. *wore*, portava, pret. del v. *ir. to wear* pp. *worn*; - dal Sas. *weran*. — 6. *spangles*, pagliuole, piccoli pezzi d' argento ed oro. — 7. *kind*, genere. — 8. *a piece of ordnance*, un pezzo d' artiglieria.

from rebels ; the highland broad-sword deserves particular notice. In many respects this room may be considered as one of the wonders (1) of the modern world.

The *Volunteer Armory* is in White Tower , and contains arms , piled (2) in beautiful order , for 30,000 men, with pikes (3) , swords, etc. in immense numbers , arranged in stars and other devices (4). At the entrance of this room stands a fine figure of Charles Brandon Duke of Suffolk, in bright armour, and having the very lance he used in his life-time, which is eighteen feet long. — The *Sea Armory* is also in this Tower , and contains arms for nearly 50,000 sailors and mariners. In this room are two elegant pieces of brass cannon, presented by the City of London to the Earl of Leicester, and various similar curiosities.

Part of the *Royal Train of Artillery* is kept (5) on the ground-floor (6) under the small armory. The room is 380 feet long, 50 feet wide, and 24 in height. The artillery is ranged on each side, a passage 10 feet in breadth being left (7) in the centre. In this room are 20 pillars that support the small armory above, which are hung (8) round

1. *wonders*, maraviglie. — 2. *piled*, ammassati. — 3. *pikes*, lancia. — 4. *devices*, modi, maniere. — 5. *kept*, tenuto, (V. pag. 14, nota 1) — 6. *ground floor*, pian terreno. — 7. *left*, lasciato (V. pag. 14, nota 5) — 8. *hung*, appeso, pp. e pret. del v. ir. *to hang*; -dal Sas. *hangan*.

with implements (1) of war, and trophies taken from the enemy. There are many peculiarly fine pieces of cannon to be seen here: one of brass is said to have cost 200 l. in ornamenting. It was made for Prince Henry, eldest son of James I. Others are extremely curious for their antiquity. Among them is one of the first invented cannon. It is formed of bars of iron hammered (2) together, and bound with iron-hoops (3). It has no carriage, but was moved by six rings, conveniently placed for that purpose.

The *Horse Armory* is a noble room crowded with curiosities. The armour of Iohn of Gaunt, Duke of Lancaster, and son of Edward III is seven feet in height. The sword and lance are of a proportionable size. A complete suit (4) of armour, rough from the hammer, made for Henry VIII when eighteen years old, is six feet high. The kings of England on horseback, are shewn in armour from the Conqueror to George II.

The *Jewel Office* contains, I. *The imperial crown* with which the kings of England are crowned. It is of gold, enriched with diamonds, rubies, emeralds, sapphires, and pearls; within is a cap (5) of purple velvet, lined with white taffety, and turned up with three rows (6) of ermine (7). This

1. *implements*, ordigni. stromenti. — 2. *hammered*, martellati. — 3. *iron-hoops*, cerchi di ferro. — 4. *suit*, fornimento. — 5. *cap*, berretto. — 6. *rows*, fila; - dal Sas. *rawa*. — 7. *ermine*, ermellino, pelle d'ermellino.

is never used but at coronations, and of course (1) has never been produced since the year 1761. — 2. *The golden globe*. This is put into the king's right-hand before he is crowned; and when he is crowned: he bears (2) it in his left-hand, having the sceptre in his right. — 3. *The golden sceptre*, and its cross, upon a large amethyst, decorated with table diamonds. — 4. *The ancient sceptre*, covered with jewels and Gothic enamel (3) work, and surmounted with an onyx (4) dove. It is estimated at a very high value. — 5. *St. Edward's staff*, It is four feet seven inches and a half long, and three quarters round, made of beaten (5) gold. It is borne before the king in the coronation procession. — 6. *The gold salt-seller of state*. In make it is the model of the square White Tower, and is of excellent workmanship (6). At the coronation it is placed on the king's table — 7. *The sword of Mercy*. It has no point. — 8. *A grand silver font*, used for christenings of the royal family. — 9. *The crown of state*, which is worn (7) by the king at his meeting of the parliament (8) and other state occasions. It is of extreme splendour and value, being covered with

1. *of course*, senza dubbio. — 2. *bears it*, lo porta, lo regge; v. ir. pret. *bore*, pp. *borne*; - dal Sas. *baran*. — 3. *enamel*, smalto. — 4. *onyx*, onice, sorta di pietra preziosa della specie dell' agata. — 5. *beaten*, battuto, pp. del v. ir. *to beat*; - dal Sas. *beatan*. — 6. *workmanship*, manifattura. — 7. *parliament*, parlamento; pron. *parliament*; - Sp. It. Port. parlamento; dall'Ir. *parlement*.

large-sized precious stones, and on the top (1) of its cross is a pearl which Charles I pledged (2) to the Dutch Republic for eighteen thousand pounds. Under the cross is an emerald diamond of a pale green colour, seven inches and a half in circumference, and valued at one hundred thousand pounds; and in the front is a rock ruby, unpolished, in its purely natural state, three inches long, and the value of which cannot be estimated. — 10. *The golden eagle*, with which the king is anointed (3) and the *golden spur*. — 11. *The diadem*, worn by the queen Anne and Mary. — *The crown* of queen Mary, *the cross* of king William, and several other valuable jewels.

In this office are all the crown jewels worn by the princes and princesses at coronations, and abundance of curious old plate. Independently of several jewels, which are inestimable, the value of the precious stones and plate contained in this office, is not less than two millions sterling.

The *Chapel*, situated at the north-end of the parade (4), is not otherwise attractive than as it contains a few ancient tombs and monuments.

C. C. CLARKE.

1. *top*, sommità; -dal Sas. Ol. *Da. top*. — 2. *pledged*, impegnò. — 3. *anointed*, unto, confermato. — 4. *parade*, parata, piazza d'arme.

X.

POMPEII.

A great and rich town, which after lying eighteen centuries in a deep grave (1), is again shone (2) on by the sun, and stands amidst other cities as much a stranger as any one of its former inhabitants would be among his descendants of the present day—such a town has not its equal in the world.

The distance from Naples to Pompeii is little more than ten English miles. Near the Torre dell' Annunziata, to the left (3), and amid hills (4) planted with vineyards (5), the town itself, which, throwing off its shroud (6) of ashes (7), came (8) forth from its grave, breaks on the view. The buildings are without roofs which are supposed to have been destroyed by an enemy in an unguarded state, or torn off by a hurricane. The tracks (9) of the wheels which anciently rolled over the pavement are still visible. An elevated path (10) runs by the side (11) of the houses, for foot-passengers (12); and, to enable them in rainy weather to pass more commodiously to the opposite side, large flat stones,

1. *grave*, tomba; - dal Sas. *greoef*, — 2. *is again shone*, si è mostrato di nuovo. — 3. *to the left*, alla sinistra. — 4. *hills*, colline, dal Sas. *hill*. — 5. *vineyards*, vigne; - dal Sas. *viuegard*. — 6. *its shroud*, i suoi involuppi. — 7. *ashes*, ceneri; - dal Sas. *oesc*. — 8. *came forth*, venne fuori. — 9. *tracks*, vestigia. — 10. *path*, sentiero; - dal Sas. *path*. — 11. *by the side*, accanto. — 12. *foot-passengers*, pedoni.

three of which take up the width (1) of the road, were laid at a distance from each other. As the carriages, in order to avoid (2) these stones, were obliged to use the intermediate spaces, the tracks of the wheels (3) are there most visible. The whole of the pavement is in good condition: it consists merely of considerable pieces of lava, which, however, are not cut, as at the present, into squares, and may have been on that account the more durable.

The part which was first cleared, is supposed to have been the main (4) street of Pompeii; but this is much to be doubted, as the houses on both sides, with the exception of a few, were evidently the habitations of common citizens, and were small, and provided with booths (5). The street itself likewise is narrow: two carriages only could go abreast: and it is very uncertain whether it ran (6) through the whole of the town; for, from the spot where the moderns discontinued digging (7), to that where they recommenced, and where the same street is supposed to have been again found (8) a wide tract is covered with

1. *width*, larghezza; - da *wide*, largo. — 2. *to avoid*, evitare; - dall'Ir. *eviter*. — 3. *wheels*, ruote; dall'Ol. *wiel*. — 4. *the main street*, la strada principale. — 5. *booths*, capanne; - dall'Ebr. *beth*. — 6. *ran*, correva, pret. dal v. ir. *to run*. — 7. *digging*, scavando. — 8. *found*, trovato, pp. del v. ir. *to find*.

vineyards (1), which may very well occupy the place of the most splendid streets and markets, still concealed underneath.

Among the objects which attract a particular attention, is a booth in which liquors were sold, and the marble table within which bears (2) the marks of the cups left (3) by the drinkers. Next to this is a house, the threshold (4) of which is inlaid (5) with a salutation of black stone, as a token (6) of hospitality. On entering the abitations, the visitor is struck (7) by the strangeness of their construction. The middle of the house forms a square, something like the cross passages of a cloister, often surrounded by pillars: it is cleanly, and paved with party-coloured mosaic, which has an agreeable effect. In the middle is a cooling well (8); and on eachside a little chamber, about ten or twelve feet square, but lofty and painted with a fine red or yellow. The floor (9) is of mosaic; and the door is made generally to serve as a window, there being but one apartment which receives light through a thick (10) blue glass. Many of these rooms are supposed to have been bed-

1. *vineyards*, vigneti; - da *wine*, e *gard*. — 2. *bears the marks*, porta i segni. — 3. *left*, lasciato, pp. del v. *ir. to leave* (V. pag 60, nota 7). — 4. *Threshold*, soglia, - dal Sas. *throerswald*. — 5. *inlaid*, intarsiato; - da *in* e *laid*. — 6. *token* segno; - dal Sas. *tacen*. — 7. *struck*, percosso; - dal v. *to strike*. — 8. *well*, pozzo. — 9. *floor*, pavimento; - dal Sas. *flor* — 10. *thick*, spesso.

chambers (1), because there is an elevated broad step (2), on which the bed may have stood, and because some of the pictures appear most appropriate to a sleeping-room. Others are supposed to have been dressing-rooms, on this account, that on the walls a Venus is described, decorated by the Graces, added to which little flasks and boxes of various descriptions have been found (3) in them. The larger of these apartmens served for dining-rooms, and in some are to be met (4) with suitable accommodations for cold and hot baths. (5)

The manner in which a whole room was heated (6), is particularly curious. Against the usual wall a second was erected, standing at a little distance from the first. For this purpose large square tiles (7) were taken, having like our tiles, a sort of hook (8) so that they kept (9) the first wall as it were off from them; a hollow (10) space was thus left all around from the top (11) to the bottom, into which pipes were introduced, that carried the warmth into the chamber, and as it were rendered the whole of the place one stove (12) The

1. *bedchambers*, camere da letto. — 2. *broad step*, largo scalino. — 3. *found*, pp. trovato. — 4. *met*, pp. incontrato. — 5. *baths*, bagni; - dal Sas. *boeth*. — 6. *heated*, riscaldato. — 7. *tiles*, tegole; - dal Da. Sv. *tegel*. — 8. *hook*, uncino, dal Sas. *hoc*. — 9. *kept*, pp. del v. ir. *to keep*; tenuto. — 10. *hollow*, vuoto; - dal Da. Ol. *hol*. — 11. *top*, sommità; - dal Da. Ol. *top*. — 12. *stove*, stufa; - dal Sas. *stofa*.

ancients were also attentive to avoid the vapour or smell from their lamps. In some houses there is a niche made in the wall for the lamp, with a little chimney in the form of a funnel, through which the smoke ascended. Opposite to the house-door (1) the largest room is placed: it is properly a sort of hall, for it has only three walls, being quite open in the fore (2) part. The side rooms have no connection with each other, but are divided off like cells of monks, the door of which leading to a fountain.

Most of the houses consist of one such square surrounded by rooms. In a few, some decayed (3) steps seem to have led (4) to an upper story, which is no longer in existence. Some abitations, however, probably belonging to the richer and more fashionable, are far more spacious. In these a first court is often connected with a second, and even with a third by passages: in other respects their arrangements are pretty (5) similar to those above described. Many garlands of flowers and vinebranches, and many handsome pictures, are still to be seen on the walls. The guides were formerly permitted to sprinkle (6) these pictures with fresh water, in the presence of travellers, and thus re-

1. *house-door*, porta di casa. — 2. *fore part*, la parte d'avanti. — 3. *decayed*, rovinati; - dal La. *de e cado*. — 4. *led*, condotto, pp. del v. ir. *to lead*. — 5. *pretty*, grazioso; - dal Sas. *proete*. — 6. *to sprinkle*, spruzzare; - dal Da. *spinkler*.

vive their former splendour for a moment: but this is now strictly forbidden (1); and indeed, not without reason since the frequent watering might at length totally rot (2) away the wall.

One of the houses belonged to a statuary, whose workshop (3) is still full of the vestiges of his art. Another appears to have been inhabited by a surgeon (4), whose profession is equally evident from the instruments discovered in his chamber. A large country-house near the gate (5) undoubtedly belonged to a very wealthy (6) man, and would, in fact, still invite inhabitants within its walls. It is very extensive, stands against a hill (7), and has many stories. Its finely decorated rooms are unusually spacious, and it has airy (8) terraces, from which you look down into a pretty garden, that has been now again planted with flowers. In the middle of this garden is a large fish-pond, and near that an ascent from which, on two sides, six pillars descend. The hinder pillars are the highest, (9) the middle somewhat lower (10) and the front

1. *forbidden*, proibito. — 2. *to rot*, marcire; - dal Sas. *rotian*. — 3. *workshop*, laboratorio; - da *work*, lavoro e *shop*, bottega. — 4. *surgeon*, chirurgo. — 5. *gate*, porta che dà entrata in una città, chiesa, palazzo od altro edificio; - dal Sas. *gate*. — 6. *wealthy*, dovizioso. — 7. *hill*, collina; - dal Sas. *hill*. — 8. *airy*, arioso. — 9. *highest*, sup. i più alti dal pos. *high*. — 10. *lower*, comp. più basso; sup. *lowest*, dal pos. *low* basso.

the lowest: they appear, therefore rather to have propped (1) a sloping roof, than to have been destined for an harbour. A covered passage, resting on pillars, incloses the garden on three sides; it was painted, and probably served in rainy weather as an agreeable walk. Beneath is a fine arched cellar, which receives air and light by several openings from without; consequently its atmosphere is so pure, that in the hottest part of summer it is always refreshing. A number of *amphora*, (2) or large wine-vessels are to be seen here, still leaning (3) against the wall, as the butler left them when he fetched up the last goblet (4) of wine for his master. Had the inhabitants of Pompeii preserved these vessels with stoppers (5), wine might still have been found in them; but as it was, the stream of ashes (6) rushing in (7), of course forced out the wine. More than twenty human skeletons (8) of fugitives, who thought (9) to save themselves here under ground, but who

1. *propped a sloping roof*, appuntellato un obbliguo tetto. — 2. *amphora*, anfora, specie di vaso e misura d'una certa tenuta di liquido; - dall'La. *amphora*. — 3. *still leaning*, ancora appoggiandosi. — 4. *goblet*, specie di vaso o tazza da bere senza manico; - dall'Ir. *gobeled*. — 5. *stoppers*, turacci. — 6. *ashes*, ceneri. — 7. *rushing in*, entrando improvvisamente. — 8. *skeleton*, scheletro; - dall'Ir. *squelette*. — 9. *thought*, pret. pensavano, dal v. ir. *to think*.

experienced a tenfold (1) more cruel death than those suffered who were in the open air, were found within this cellar.

The destiny of the Pompeians must have been dreadful. It was not a stream of fire which encompassed their abodes (2), they could then have sought (3) refuge in flight (4). Neither did an earthquake (5) swallow them up (6) sudden suffocation would then have spared them the pangs (7) of a lingering (8) death. *A rain of ash's buried (9) them alive by degrees!* — We will read the delineation of Pliny: — A darkness suddenly overspread the country; not like the darkness of a moonless (10) night; but like that of a closed room, in which the light is on a sudden extinguished. Women screamed (11), children moaned (12) men cried. Here children were anxiously calling their parents; and their, parents were seeking (13) their children, or husbands their wives; all recognized each other only by their cries. The former

1. *tenfold*, dieci volte più; - da *ten* e *fold*. — 2. *abodes*, abituri. — 3. *sought*, cercato, pp. e pret. del v. ir. *to search*. — 4. *flight*, fuga; - dal Sas. *flüht*. — 5. *earthquake*, terremoto, - da *earth* terra, e *quake* tremito. — 6. *to swallow them up*, inghiottirli, abbissarli. — 7. *pangs*, angoscie, doglie estreme. — 8. *lingering*, lenta. — 9. *buried*, seppellito; pron. *berid*. — 10. *moonless*, senza luna. — 11. *screamed*, strillavano, gridavano. — 12. *moaned*, piangevano. — 13. *were seeking*, cercavano.

lamented their own fate (1), and the latter that of those dearest to them. Many wished for death, from the fear of dying. Many called on the gods for assistance; others despaired of the existence of the gods, and thought (2) this the last eternal night of the world. Actual dangers were magnified by unreal terrors. The earth continued to shake (3), and men, half distracted, to reel (4) about exaggerating their own fears, and those of others, by terrifying predictions.

Such is the frightful but true picture which Pliny gives us of the horrors of those who were, however, far from the extremity of their misery. But what must have been the feelings of the Pompeians, when the roaring (5) of the mountain, and the quaking (6) of the earth, awaked (7) them from their first sleep? They also attempted to escape the wrath (8) of the gods; and, seizing the most valuable things they could lay their hands upon in the darkness and confusion, to seek their safety in flight. In this street, and in front of the house marked with the friendly salutation on its threshold, seven skeletons were found (9): the first

1. *fate*, destino; - dal Lat. *fatum*. — 2. *thought*, pensavano, pret. del v. ir. *to think* (V. pag. 19, nota 3). — 3. *to shake*, scuotere, v. ir. pret. *shook*, pp. *shaken*; - dal Sas. *sceacan*. — 4. *to reel*, vacillare, traballare; - dal Sv. *raglas*. — 5. *roaring*, il mugghiare. — 6. *quaking*, il tremore. — 7. *awaked them*, gli svegliò. — 8. *wrath*, collera; - dal Sas. *wrath*. — 9. *found*, trovati.

carried a lamp, and the rest had still between the the bones (1) of their fingers something that they wished to save. On a sudden they were overtaken (2) by the storm which descended from heaven, and buried in the grave (3) thus made for them. Before the above mentioned country-house was still a male skeleton, standing with a dish in his hand; and. as he wore (4) on his finger one of those rings which were allowed to be worn by Roman knights only, he is supposed to have been the master of the house, who had just opened the back-garden gate with the intent of flying, when the shower (5) overwhelmed him. Several skeletons were found in the very posture in which they had breathed (6) their last, without having been forced by the agonies of death to drop the things they had in their hands. This leads (7) to a conjecture, that the thick mass of ashes must have come down all at once in such immense quantities as instantly to cover them. It cannot otherwise be imagined how the fugitives could all have been fixed, as it were by a charm, in their position; and in this manner their destiny was the less dreadful, seeing

1. *bones*, ossi; - dal Sas. *ban*. — 2. *overtaken*, sopraggiunti. — 3. *grave*, tomba; - dal Da. *grav*. — 4. *wore*, portava, pret. del v. ir. *to wear*. — 5. *theshower*, *overwhelmed him*, il rovescio lo sommerse. — 6. *breathed the last*, avevano tirato l'ultimo respiro. — 7. *to lead*, condurre, v. ir. pret. pp. *led*; dal Sas. *lædan*.

that death suddenly converted them into motionless statues, and thus was stripped (1) of all the horrors with which the fears of the sufferers had clothed him in imagination. But what then must have been the pitiable condition of those who had taken refuge in the buildings and cellars (2)? Butied in the thickest darkness, they were secluded from every thing but lingering torment; and who can paint to himself without shuddering (3), a slow dissolution approaching, amid all the agonies of body and of mind? The soul recoils (4) from the contemplation of such images.

To proceed now to the public edifices. The temple of Isis is still standing, with its Doric pillars, and its walls painted with emblems of the service of the deity, such as the hippopotamus, cocoa-blossom, ibis, etc. The sacred vessels, lamps, and tables of Isis are still to be seen. From a little chapel withinside (5), a poisonous vapour is said to have formerly arisen, which the heathen (6) priests may have used for every species of deception. This vapour is said to have increased after the violent eruption of Vesuvius; but has not latterly (7) given out the slightest smell.

1. *stripped*, privato, spogliato. — 2. *cellars*, cantine; - dal Lat. *cellarium*. — 3. *shuddering*, tremare. — 4. *the soul recoils*, l'animo vien meno. — 5. *withinside*, interiormente. — 6. *heathen*, pagano. — 7. *latterly*, ultimamente.

As small Grecian temple, of which only two pillars remain. had been probaly already destroyed by an earthquake which, in the reign of Titus, preceded the dreadful irruption of the Volcano. — On the opposite side of this temple there is still an edifice named the quarter of the soldiers, because all sorts of arms, pictures of soldiers, and a skeleton in chains, were found there. By others it has been considered as the forum of Pompeii.

Two theatres, the smaller one particularly, are in an excellent state of preservation. The structure of this one is such as was usually adopted by the aucients, and is well deserving of modern imitation, as it affords the spectators commodius seats, a free view of the stage (1); and facility of hearing. Although sufficiently large to contain two thousand persons, te plebeians, standing in a broad (2). gallery at the top, were quite as able to see all that was passing on the stage as the magistrate in his marble balcony.

The cemetery lies before the gate of the high-road. The tomb of the priestess Mammea is very remarkable: it was erected, according to the epitaph, by virtue of a decree of the Decemvirs. In front of the cemetery, by (3) the road side, is a beautiful seat, forming a semicircle, which will contain twenty or thirty persons. It was probably

1. *stage*, palco. — 2. *broad*, larga; - dal Sas. *brad*. — 3. *by*, vicino.

overshadowed by trees eighteen hundred years ago; under which the women of Pompeii sat (1) in the cool evenings, while their children (2) played before them, and viewed the crowds which were passing through the gate.

These particulars from the pen of the elegant and lively Kotzebue.

Rev. C. C. CLARKE

1. *sat*, sedevano, pret. del v. *ir.* to *seat*. — 2. *children*, fanciulli, sing. *child*.

ADVICE TO YOUTH, SELECTED FROM THE WORKS

OF

HUGH BLAIR D. D.



I.

THE NECESSITY OF FORMING RELIGIOUS PRINCIPLES

AT AN EARLY AGE.

As soon as (1) you are capable of reflection, you must perceive that there is a right and a wrong (2) in human actions. You see, that those who are born (3) with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady (4) conduct attain distinction in the world, and pass their days with comfort and honour; others of the same rank, by mean (5) and vicious

1. *as soon as*, subito che. — 2. *wrong*, falso, torto; - Sv. Da. *wrang*. — 3. *born*, nati, pp. del v. *ir. to bear*. — 4. *steady* ferma, stabile; - dal Sas. *stedig*. — 5. *by mean*, da basso, vile.

behaviour (1), forfeit (2) the advantages of their birth involve themselves in much misery, and end in being a disgrace to their friends, and burden (3) on society. Early, then, you may learn, that it is not in the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare (4) or unhappiness, your honour or infamy, depend. Now, when beginning to act that part, what can be of greater moment. than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irretrievable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourself up, at so critical a time (5) to sloth (9) and pleasure; if you refuse to listen (7) to any counsellor but humour, or to attend to any pursuit except that of amusement: if you allow yourselves to float (8) loose and careless on the tide of life, ready (9) to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings? While so many around you are undergoing (10) the

1. *behaviour*, portamento. — 2. *forfeit the advantages*, perde i vantaggi. — 3. *burden*, peso, - dal Sas. *byrden*. — 4. *welfare*, prosperità; - da *well*, e dal La. *fero*. — 5. *at so critical a time*, ad un così critico tempo; l'art. ind. mettesi fra l'adiettivo inglese e il nome, qualora l'adiettivo abbia innanzi a sè l'avv. *so*, così. — 6. *sloth*, accidia, pigrizia; - dal Sas. *sloewth*. — 7. *to listen*, ascoltare; pro. *lissn*. — 8. *to float*, barcollare, tentennare. — 9. *ready*, pronto. — 10. *undergoing*, soffrendo.

sad cosequences of a like indiscretion, for what reason shall not these consequences extend to you? Shall you only attain success without that preparation, and escape dangers without that precaution, which is required of others? Shall happiness grow (1) up to you of its own accord, and solicit your acceptance, when, to the rest of mankind (2) it is the fruit of long cultivation, and the acquisition of labour and care? - Deceive not yourselves with such arrogant hopes. Whatever be your rank, Providence will not, for your sake (3), reverse its established order. By listening (4) to wise admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure (5) cheerfulness for the rest of your life; but, by delivering yourselves up at present to giddiness (6) and levity, you lay the foundation of lasting heaviness (7) of heart.

1. *to grow up*, crescere. — 2. *mankind*, uman genere - da *man* e *kind*. — 3. *for your sake*, per vostro amore. — 4. *by listening*, coll' ascoltare. — 5. *to ensure*, assicurare - dal Fr. *assurer*. — 6. *giddiness*, incostanza; - da *giddy*, incostante, vertiginoso; e *ness*, terminazione che aggiunta ad un adiettivo accenna l'idea astratta della qualità. — 7. *heaviness of heart*, travaglio d'animo.

II.

THE HAPPINESS AND DIGNITY OF MANHOOD (1) DEPEND
UPON THE CONDUCT OF THE YOUTHFUL AGE.

Let not the season of youth be barren (2) of improvements, which are essential to your felicity and honour. Your character is now of your own forming; your fate (3) is, in some measure, put into your own hand. Your nature is as yet pliant and soft (4). Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarrassed, and free, than they will be at any future period. Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run (5); nay, it may determine an everlasting issue (6). Consider, then, the employment of this important period, as the highest (7) trust which shall ever be committed

1. *manhood*, virilità - da *man*, uomo; e *hood*, desinenza aggiunta ad un nome, indica il carattere, la qualità o la condizione. — 2. *barren*, sterile, infeconda; - dal Sas. Da. Sv. *bar*. — 3. *fate*, destino. — 4. *pliant and soft*, pieghevole e trattabile. — 5. *to run*, correre. — 6. *issue*, esito, fine. — 7. *the highest trust*, il più alto deposito.

to you; as, in a great measure, decisive of your happiness, in time and in eternity. As in the succession of the seasons, each, by the invariable laws (1) of nature, affects the production of what is next in course; so, in human life, every period of our age, according as it is well or ill spent, influence the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood; and such manhood passes of itself without uneasiness (2) into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the spring put forth no blossoms (3), in summer there will be no beauty, and in autumn no fruit: so, if youth be trifled (4) away without improvement, manhood will be contemptible, and old age miserable.

III.

TEMPERANCE IN PLEASURE RECOMMENDED.

Let me particularly exhort youth to temperance in pleasure. Let me admonish them to beware (5) of that rock, in which thousands, from race to race

1. *laws*, leggi. — 2. *uneasiness*, inconvenienza, - la particella *un* forma la negazione. — 3. *blossoms*, fiori; - dal Sas. *blosm*. — 4. *trifled away*, spende il tempo. — 5. *to beware*, guardarsi; - dal Sas. *bewerian*.

continue to split (1). The love of pleasure, natural to man in every period of his life, glows (2) at this age with excessive ardour. Novelty has fresh charms (3), as yet, to every gratification. The world appears to spread a continual feast; and health, vigour, and high spirits, invite them to partake (4) of it without restraint. In vain we warn (5) them of latent dangers (6). Religion is accused of insufferable severity in prohibiting enjoyment; and the old, when they offer their admonitions, are upbraided (7) with having forgot that they once were young. - And yet, my friends, to what do the restraints of religion, and the counsels of age, with respect to pleasure, amount? They may all be comprised in a few words not to hurt yourselves, and not to hurt others, by your pursuit of pleasure. Within these bounds pleasure is lawful (8); beyond them, it becomes (9) criminal: it is ruinous. Are these restraints any other than what a wise man would choose (10) to impose on himself? We call you not to renounce pleasure, but to enjoy it in

1. *to split*, naufragare, fendere. — 2. *to glow*, rosseggiare, ardere; - dal Sas. *glowan*. — 3. *charms*, incantesimi; - dal Fr. *charme*. — 4. *to partake*, partecipare; v. ir. pret. *partook*, pp. *partaken*. — 5. *to warn*, avvertire, avvisare. — 6. *dangers*, pericoli; - dal Fr. *danger*. — 7. *upbraided*, rimproverato. — 8. *lawful*, legale - (V. pag. 40, nota 4). — 9. *to become*, divenire; v. ir. pret. *became* pp. *become*. — 10. *to choose*, scegliere; v. ir. pret. *chose*, pp. *chosen*; - dal Sas. *ceowan*.

safety (1). Instead of abridging it, we exhort you to pursue (2) it on an extensive plan. We propose measures for securing its possession, and for prolonging its duration.

CONSOLATION AND INTREPIDITY

IN

DEATH.

I am much pleased with a consolatory letter of Phalaris, to one who had lost (3) a son that was a young man of great merit. The thought (4) with which he comforts the afflicted father is, to the best of my memory (5), as follows: — That he should consider death (6) had set a kind of seal (7) upon his son's character, and placed him out of the reach (8) of vice and infamy: that, while he lived, he was still within (9) the possibility of fal-

1. *safety*, sicurezza. — 2. *to pursue*, seguire; - dal Fr. *poursuivre*. — 3. *lost*, perduto pp. del v. *ir. to lose*, perdere. — 4. *thought*, pensiero. — 5. *to the best of my memory*, per quanto mi possa risordare. — 6. *death*, morte; - dal Sas. *death*. — 7. *seal*, sugello; - dal Sas. *sigel*. — 8. *reach*, portata. — 9. *within*, dentro.

ling away from virtue, and losing (1) the fame of which he was possessed. Death only closes a man's reputation, and determines it as good or bad.

This, among other motives, may be one reason why we are naturally averse to the launching (2) out into a man's praise till his head is laid in the dust (3). Whilst he is capable of changing, we may be forced to retract our opinions. He may forfeit (4) the esteem we have conceived of him, and some time or other appear to us under a different light (5) from what he does at present. In short, as the life of any man cannot be called happy or unhappy, so neither can it be pronounced vicious or virtuous before the conclusion of it.

It was upon this consideration that Epaminondas, being asked whether Chabrias Iphicrates, or he himself, deserved (6) most to be esteemed? You must first see us die (7), saith he, before that question can be answered.

As there is not a more melancholy consideration to a good man than his being abnoxious to such a (8) change, so there is nothing more glo-

1. *losing*, perdendo, pp. del v. ir. *to lose*. — 2. *launching*, ad entrare. — 3. *dust*, polvere; - dal Sas. *dust*. — 4. *forfeit*, perdere; dal lr. *forfeit*. — 5. *light*, aspetto. — 6. *deserved*, meritava. — 7. *to die*, morire v. ir. pret. *died*, pp. *died*. or *dead*. — 8. *such a change*, un tal cambiamento; l'art. ind. *a* mettesi dopo *such* ed *half*, p. e. *such a thing* una tal cosa; *half a glass*, un mezzo bichiere.

rious than to keep (1) up an uniformity in his actions, and preserve the beauty of his character to the last.

The end of a man's life is often (2) compared to the winding (3) up of a well-written play, where the principal persons still act in character, whatever the fate (4) is which they undergo (5). There is scarce a great person in the Grecian or Roman history, whose death has not been remarked upon by some writer or other, and censured or applauded according to the genius or principles of the person who has descanted (6) on it. Monsieur de St. Evremond is very particular in setting forth the constancy and courage of Petronius Arbiter during his last moments, and thinks he discovers in them a greater firmness of mind and resolution than in the death of Seneca, Cato, or Socrates. There is no question but this polite author's affectation of appearing singular in his remarks, and making discoveries which had escaped the observation of others, threw (7) him into this course of reflection. It was Petronius's merit that he die in the same gayety of temper, in which he

1. *keep*, *tenere*, v. ir. pret. pp. *kept*. — 2. *often*, *spesso*, pro. *offn*. — 3. *to the winding up*, alla conclusione. — 4. *fate*, destino; dal La. *fatum*. — 5. *to undergo*, soffrire; - da *under* e *go*. — 6. *descanted*, interpretato, commentato. — 7. *threw*, gettavano pret. del v. ir. *to throw*, gettare, pp. *thrown*; - dal Sas. *throwan*.

lived ; but as his life was altogether loose⁽¹⁾ and dissolute, the indifference which he showed⁽²⁾ at the close of it is to be looked upon as a piece of natural carelessness⁽³⁾ and levity, rather than fortitude. The resolution of Socrates proceeded from very different motives, the consciousness of a well-spent life , and the prospect of a happy eternity. If the ingenious author above-mentioned was so pleased with gayety of humour in a dying⁽⁴⁾ man, he might have found⁽⁵⁾ a much nobler instance⁽⁶⁾ of it in our contryman Sir Thomas More.

This great and learned⁽⁷⁾ man was famous for enlivening his ordinary discourses with wit and pleasantry; and as Erasmus tells him in an epistle dedicatory, acted in all parts of life like a second Democritus.

He died upon a point of religion, and is respected as a martyr by that side for which he suffered. That innocent mirth⁽⁸⁾, which had been so

1. *loose*, sciolta. — 2. *showed*, mostrava ; V. pag. 12 nota 2. — 3. *carelessness*, non curanza. — 4. *dying*, morente p. pr. del v. *ir. to die*, morire ; aggiungendo la sillaba *ing* all' inf. si forma il part. pres., se però l' inf. termina con *e* questa viene omessa, p. e. *to love*, *loving*, se termina in *ei* queste due lettere vengono commutate in *y*, p. e. *to die*, morire *dying*; *to lie* mentire. *lying*. — 5. *found*, trovato. — 6. *instance*, esempio. — 7. *learned*, dotto. — 8. *mirth*, allegria; - dal Sas. *mirth*.

conspicuous in his life, did not forsake (1) him to the last. He maintained the same cheerfulness (2) of heart upon the scaffold (3) which he used to show at his table; and upon laying his head on the block, gave (4) instances of that good humour with which he had always entertained his friends in the most ordinary occurrences. His death was a piece with his life. There was nothing in it new, forced or affected. He did not look upon, the severing (5) his head from his body as a circumstance that ought to produce any change in the disposition of his mind; and as he died under a fixed and settled hope of immortality, he thought (6) any unusual degree of sorrow and concern improper in such an occasion, as had nothing in it which could deject or terrify him.

There is no great danger of imitation from this example. Men's natural fears (7) will be a sufficient guard against it. I shall only observe that what was philosophy in this extraordinary man, would be phrensy (8) in one who does not resemble him as well in the cheerfulness of his temper as in the sanctity of his life and manners.

1. *to forsake*, abbandonare, v. ir. pret. *forsook*, pp. *forsaken*; - dal Sas. *forsacan*. — 2. *cheerfulness*, allegria. — 3. *scaffold*, palco; - dall'Ir. *echafoud*. — 4. *gave*, diede pret. del v. ir. *to give*, dare. — 5. *severing his head*, il disunire la sua testa. — 6. *thought*, pensò pret. del v. ir. *to think*, pensare. — 7. *fears*; timori. — 8. *phrensy*, frenesia delirio.

I shall conclude this paper with the instance of a person who seems to me to have shown (1) more intrepidity and greatness of soul in his dying moments than what we meet (2) with among any of the most celebrated Greeks and Romans. I met with this instance in the history of the revolutions in Portugal, written by the abbot de Vertot.

When Don Sebastian, king of Portugal, had invaded the territories of Muli Moluc . emperor of Morocco, in order to dethrone him , and set the crown upon the head of his nephew (3). Moluc was wearing away with a distemper which he himself knew (4) was incurable. However, he prepared for the reception of so formidable an enemy. He was, indeed, so far spent with his sickness, that he did not expect to live out the whole day, when the last decisive battle was given (5); but, knowing the fatal consequence that would happen to his children (6) and people in case he should die before he put an end to that war, he commanded his principal officers that if he died (7) during the engagement, they should ride (8) up to the litter (9) in which

(1) *shown*, *mostrato*, pp. del v. ir., *to show*, *mostrare*. — 2. *to meet*, *incontrare*, v. ir. pret. pp. *met*. — 3. *nephew*, *nipote*, pro. *nevin*. — 4. *knew*, *conobbe*, pret. del v. ir. *to know*. — 5. *given*, *data* - (V. pag. 12, nota 3). — 6. *children* *fanciulli*, sing. *child*, *fanciullo*. — 7. *died*, *moriva*. — 8. *to ride up*, *montare*. — 9. *litter*, *veicolo*, *portantina*; - dal Fr. *litiere*.

his corpse (1) was carried, under pretence of receiving orders from him as usual. Before the battle began (2) he was carried through all the ranks of his army in an open (3) litter, as they stood drawn (4) up in array, encouraging them to fight valiantly in defence of their religion and country. Finding afterwards the battle to go against him, though he was very near his last agonies he threw (5) himself out of his litter, rallied (6) his army, and led (7) them on to the charge: which afterwards ended in a complete victory on the side of the Moors. He had no sooner brought his men to the engagement, but, finding himself utterly (8) spent, he was again replaced in his litter, where, laying his finger on his mouth, to enjoin secrecy to his officers who stood (9) about him, he died a few moments after in that posture.

ADDISON.

1. *corpse*, salma, cadavere. — 2. *began*, cominciava; - (V. pag. 10, nota 8). — 3. *open*, aperta. — 4. *drown up in array*, disposti in regolari linee. — 5. *threw*, gettava; - (V. pag. 23, nota 4). — 6. *rallied*, riunite; - dal Fr. *rallier*. — 7. *led*, condusse; - (V. pag. 28, nota 3). — 8. *utterly*, intieramente. — 9. *stood*, stavano in piedi, pret. del v. ir. *stand*.

AN EASTERN TALE.

A Dervise (1), venerable by his age, fell (2) ill in the house of a woman, who (3) had been long a widow (4), and lived in extreme poverty in the suburbs of Bassora. He was so touched with the care and zeal, with which she had assisted him, that on his departure he said to her: " I have remarked that you have wherewith (5) to subsist alone, but that you have not subsistence enough (6) to share it with your only son, the young *Abdallah*. If you will trust him to my care, I will endeavour to acknowledge (7), in his person, the obligations I have to you for your care of me. The good woman received this proposal with joy; and the dervise departed with the young man, informing her that they must perform a journey (8), which would last (9) near two years. As they tra-

1. *Dervise*, religioso turco. — 2. *fell*, cadde, pret. del v. *ir. to fall*, cadere. — 3. *who*, che, pronome rela. ai riferisce sempre a persona. — 4. *widow*, vedova; - dal Sas. *widew*. — 5. *wherewith*, con che, da *where* dove, e *with* con. — 6. *enough* abbastanza, pro. *inof.* — 7. *to acknowledge*, riconoscere. — 8. *journey*, viaggio per terra. — 9. *to last*, durare.

velled he kept (1) him in affluence, gave (2) him excellent instructions, cured him of a dangerous disease with which he was attacked; in fine, he took (3) the same care of him, as if he had been his own son. *Abdallah* a hundred times testified his gratitude to him for all his bounties, but the old-man always (4) answered. « My son, it is by actions that gratitude is proved; we shall see in a proper time and place, whether you are so grateful as you pretend.

One day, as they continued their travel, they found (5) themselves in a solitary place, and the dervise said to *Abdallah*: My son, we are now at the end of our journey; I shall employ my prayers to obtain from Heaven, that the earth may open (6) and make an entrance wide (7) enough to permit thee to descend into a place, where thou wilt find one of the greatest (8) treasures, that the earth encloses in her bowels (9). Art thou so courageous as to descend into this subterraneous vault? "Continued he. *Abdallah* swore (10) to him, that he might depend upon his obedience and zeal. Then the der-

1. *kept*, *tenea* - (V. pag. 14, nota 1). — 2. *gave*, *dava* - (V. pag. 12, nota 3). — 3. *took*, *prese* - (V. pag. 10, nota 3). — 4. *answered*, *rispondeva*. — 5. *found*, *si trovarono* - (V. pag. 11, nota 6). — 6. *to open*, *aprire*. — 7. *wide*, *larga*; - dal Sas. *wide*. — 8. *greatest*, *sup. dei più grandi*. — 9. *bowels* *visceri*. — 10. *swore*, *giurò*, *pret. del v. ir. to swear*, pp. *sworn*; - dal Sas. *sverian*.

vise lighted (1) a small fire, into which he cast a perfume; he read (2) and prayed for some moments, after which the earth opened; and the Dervise said to him, • Thou mayest now enter, my dear *Abdallah*, remember that it is in thy power to do me a great service, and this is perhaps the only opportunity thou canst ever have of testifying to me, that thou art not ungrateful: Do not let thyself be dazzled (3) by all the riches thou wilt find there; think only of seizing (4) upon an iron (5) candlestick with twelve branches, which thou wilt find close (6) to a door; that is absolutely necessary to me; come up immediately, and bring (7) it to me. « *Abdallah* promised every thing, and descended boldly (8) into the vault. But forgetting (9) what, had been expressly recommended to him, whilst he was filling his vest and his bosom (10) with gold and jewels, which this subterraneous vault enclosed in prodigious heaps the opening by which he entered closed of itself (11). He had, however, presence of mind enough to seize upon the iron candlestick (12), which the Dervise had so strongly (13)

1. *lighted*, *accese*. — 2. *read*, *lesse*, *pro. red.* — 3. *dazzled* *abbagliato*, — 4. *seizing*, *di prendere*. — 5. *iron*, *ferro*, *pro. aiorn.* — 6. *close*, *vicino*. — 7. *to bring*, *portare* - (V. pag. 29 note 5). — 8. *boldly*, *arditamente*. — 9. *forgetting*, *dimenticando*. — 10. *bosom*, *seno*, *pro. busom.* — 11. *closed of itself* *chiudevasi da sè stessa*. — 12. *candlestick*, *candelieri*; *da candele*, e *stick* *bastone*. — 12. *strongly*, *fortemente*.

recommended to him; and though the situation, in which he was, was very terrible, he did not abandon himself to despair, but thought (1) only in what manner he should get out (2) of a place which might become (3) his grave. He apprehended that the vault had closed only because he had not followed (4) the order of the Dervise; he recalled to his memory the care and goodness with which he had treated him, reproached himself with his ingratitude, and finished his meditation by humbling himself before God. At length (5), after much pains and inquietude, he was fortunate enough to find a narrow (6) passage, which led him out of this obscure cave; though it was not till he had followed it a considerable way, that he perceived a small opening covered with briers (7) and thorns, through which he returned to the light of the sun (8). He looked on all sides to see (9) if he could perceive the Dervise, but in vain; he intended to deliver him the iron candlestick, he so much wished for, and formed a design of quitting him, being rich enough with what he had taken out (10) of the cavern, to live in affluence without his assistance.

1. *thought*, pensava - (V. pag. 19, nota 3). — 2. *to get out*, sortire. — 3. *to become*, divenire; - da *to be* essere, e *to come* venire. — 4. *followed*, seguito. — 5. *at length*, alla fine. — 6. *narrow*, stretto; - dal Sas. *nearo*. — 7. *briers*, rovi; - Sas. *brær*. — 8. *sun*, sole; - dal Sas. *sunna*. — 9. *to see*, vedere; (V. pag. 22, nota 5). — 10. *taken out*, preso.

Not perceiving the Dervise, nor remembering any of the places, through which he had passed, he went on as fortune had directed him, and was extremely astonished to find himself opposite to his mother's house, from which he imagined, he was at a great distance. She immediately enquired after (1) the holy Dervise. *Abdallah* told her frankly what had happened (2) to him, and the danger he had run (3) to satisfy his unreasonable desires; he afterwards showed her the riches, with which he was loaded (4). His mother concluded upon the sight (5) of them, that the Dervise, only designed to make trial (6) of his courage and obedience, and that they ought to make use of the happiness, which fortune had presented to them; adding, that doubtless (7) such was the intention of the holy Dervise. Whilst they were contemplating these treasures with avidity; whilst they were dazzled with the lustre of them, and forming a thousand projects in consequence of them, they all vanished away before their eyes (8). It was then that *Abdallah* sincerely reproached himself with his ingratitude and disobedience; and perceiving that the iron candlestick had resisted the enchantment, or

1. *enquired after*, domandò del. — 2. *happened*, accaduto. — 3. *run*, corso - (V. pag. 29, nota 4). — 4. *loaded*, caricato. — 5. *sight*, vista. — 6. *to make trial*, fare esperimento. — 7. *doubtless*, senza dubbio - (V. pag. 16, nota 9). — 8. *eyes* occhi, pro. *ais*; - dal *Da. eye*.

rather the just punishment, which they deserve (1) who do not execute what they promise, he said, prostrating himself; "What has happened to me is just; I have lost (2) what I had no design to restore, and the candlestick, which I intended to deliver to the Dervise, remains with me: It is a proof that it rightly belongs to him, and that the rest was unjustly acquired". As he finished these words, he placed the candlestick in the midst of their little room (3).

When the night was come, without reflecting upon it, he placed a light in the candlestick; immediately they saw (4) a Dervise appear, who turned round for an hour and disappeared, after having thrown (5) them an asper (6). The candlestick had twelve branches: *Abdallah*, who was meditating all the day upon what he had seen (7) the night before, was willing to know (8) what would happen the next night, if he put (9) a light into each of them; he did so, and twelve Dervises appeared that instant; they turned round also for an hour,

1. *deserve*, meritano. — 2. *lost*, perduto, pp. del v. ir. *to lose*, perdere. — 3. *little room*, camerino; formasi il diminutivo con mettere *little*, piccolo, avanti il nome, e *great*, grande, per l'aumentativo. — 4. *saw*, videro pret. del v. ir. *to see* vedere. — 5. *thrown*, gettato, pp. del v. ir. *to throw*, gettare. — 6. *asper*, moneta d'argento del valore di soldi 18. — 7. *seen*, pp. del v. ir. *to see*, vedere. — 8. *to know*, conoscere - (V. pag. 11, nota 3). — 9. *put*, mettesse - (V. pag. 14, nota 3).

and each of them threw an asper, as they disappeared. He repeated every day the same ceremony, which had always the same success, but he could never make it succeed more than once in twenty four hours. This trifling (1) sum was enough to make his mother and himself subsist very comfortably: there was a time when they would have desired no more to be happy; but it was not considerable enough to change their fortune. It is always dangerous for the imagination to fix upon the idea of riches. The sight (2) of what he believed he should possess, the projects he had formed for the employment of it, all these things had left (3) such profound traces in the mind of *Abdallah*, that nothing could efface them (4): Therefore, seeing the small advantage he drew (5) from the candlestick, he resolved to carry it back to the Dervise, in hopes that he might obtain of him the treasure he had seen (6), or at least find again the riches, which had vanished from his sight, by restoring to him a thing for which he testified so earnest a desire (7). He was so fortunate as to remember his name and that of the city where he inhabited. He departed therefore immediately for *Magreby*, carrying with

1. *trifling*, frivola. — 2. *sight*, vista. — 3. *left*, lasciato - (V. pag. 23, nota 8). — 4. *efface them*, scancellarli. — 5. *drew*, tirava. — 6. *seen*, veduto - (V. pag. 22 nota 5). — 7. *so earnest a desire*, un così ardente desiderio; l'art. ind. si mette fra l'agg. ed il nome, quando il primo è preceduto da *così*, *tanto*, *quanto*.

him his candlestick, which he lighted (1) every night, and by that means furnished himself with what was necessary on the road, without being obliged to implore the assistance and compassion of the faithful. When he arrived at *Magreby*, his first care was to enquire in what house, or in what convent *Abounador* lodged, he was so well known (2) that every body told him his habitation. He repaired thither directly, and found fifty porters, who kept the gate (3) of his house, having each a staff (4) with a head of gold in his hand: the court of his palace was filled with slaves (5) and domestics; in fine, the residence of a prince could not show (6) greater magnificence. *Abdallah* struck (7) with astonishment and admiration, feared to proceed. Certainly, thought he, I either explained myself wrong, or those to whom I addressed myself designed to make a jest (8) of me, because I was a stranger: this is not the habitation of a Dervise, it is that of a king. He was thus perplexed, when a man approached him, and said to him. *Abdallah, thou art welcome; my master, Abounador, has long expected thee.* He then conducted him to a pleasant and magni-

1. *lighted*, accendeva. — 2. *known*, conosciuto - (V. pag. 11, nota 3). — 3. *gate*, porta d'entrata; - dal Sas. *gate*. — 4. *staff*, bastone; - dal Sas. *staf*. — 5. *slaves*, schiavi. — 6. *to show*, mostrare - (V. pag. 12, nota 2) il verbo ausiliario *can*, pret. *could*, l'inf. che segue questo verbo non vuole la sua particella caratteristica *to*. — 7. *struck*, sorpreso. — 8. *jest*, burla, scherno; - dallo Sp., Por. *chiste*.

ficient pavilion, where the Dervise was seated. *Abdallah*, struck with the riches, which he beheld (1) on all sides, would have prostrated himself at his feet, but *Abounador* prevented him, and interrupted him when he would have made a merit of the candlestick, which he presented to him. — Thou art but an ungrateful wretch (2), said he to him. Doest thou imagine, thou canst impose upon me? I am not ignorant of any-one of thy thoughts (3) and if thou hadst known the value of this candlestick, thou wouldst never have brought (4) it to me; I will make thee sensible of its true use. — Immediately he placed a light in each of its branches, and when the twelve Dervises had turned round for some time, *Abounador* gave (5) each of them a blow (6) with a cane, and in a moment they were converted into twelve heaps (7) of sequins, diamonds, and other precious stones. — This, said he, is the proper use to be made of this marvellous candlestick.

As to me, I never desired it, but to place it in my cabinet, as a talisman composed by a sage whom I revere; and am pleased to expose it sometimes to those, who come to visit me. And, to

1. *beheld*, rimirò, pret. pp. del v. ir. *to behold*, da *be* essere *hold*, tenere. 2. *wretch*, misero, pron. *retcc.* — 3. *thoughts*, pensieri. — 4. *brought*, portato - (V. pag. 23, nota 5). — 5. *gave*, diede - (V. pag. 12, nota 3). — 6. *blow*, colpo. — 7. *heap*, mucchio; - dal Sas. *heap*.

prove to thee, added he, that curiosity was the only occasion of my search (1) for it, here are the keys (2) of my magazines, open them, and thou shalt judge of my riches; thou shalt tell me whether the most insatiable miser (3) would not be satisfied with them. — *Abdallah* obeyed him, and examined twelve magazines of great extent, so full of all kinds (4) of riches that he could not distinguish what merited his admiration most; they all deserved it, and produced new desires. The regret of having restored the candlestick, and that of not having found (5) out the use of it, pierced the heart of *Abdallah*. *Abounador* seemed not to perceive it; on the contrary he loaded him with caresses, kept (6) him some days in his house, and commanded him to be treated as himself.

When he was at the eve (7) of the day, which he had fixed for his departure, he said to him: *Abdallah*, my son, I believe, by what has happened to thee, thou art corrected of the frightful vice of ingratitude, however, I owe (8) thee a mark of my affection for having undertaken (9) so long a journey, with a view of bringing (10) me the thing I had desired; thou mayest depart, I shall detain

1. *search*, *ricerca*. — 2. *keys*, *chiave*, pron. *chis*. — 3. *miser* avaro; dal Lat. *miser*. — 4. *kinds*, *generi*. — 5. *found*, *trovato* - (V. pag. 11, nota 6). — 6. *kept him*, *lo tenne*. — 7. *eve*, *vigilia*. — 8. *to owe*, *dovere*. — 9. *undertaken*, *intrapreso*. — 10. *of bringing*, *di portare*.

thee no longer. Thou shalt find to morrow, at the gate of my palace, one of my horses to carry thee: I make thee a present of it, as well as of a slave who shall conduct thee to thy house, and two camels loaded (1) with gold and jewels, which thou shalt choose thyself out of my treasures. *Abdallah* said to him all that a heart sensible to avarice could express, when its passion was satisfied, and went (2) to lie down (3) till the morning arrived, which was fixed for his departure.

During the night he was still agitated, without being able to think (4) of any thing but the candlestick, and what it had produced. — I had it, said he, so long in my power (5); *Abounador* without me, had never been the possessor of it: what risks did I not run (6) in the subterraneous vault? Why (7) does he now possess this treasure of treasures? Because I had the probity, or rather the folly, to bring it back to him: he profits by my labour, and the danger (8) I have incurred in so long a journey. And what does he give me in return? Two camels loaded with gold and jewels; in one moment the candlestick will furnish him with ten times as-much (9). It is *Abounador* who

1. *load with gold*, carichi d'oro; il *di* preceduto da un *pp.* si traduce quasi sempre per *with*. — 2. *went*, andò; - pret. del v. ir. *to go*, andare - (V. pag. 10, nota 6). — 3. *to lie down*, giacere. — 4. *to think*, pensare - (V. pag. 19, nota 3). — 5. *power*, potere. — 6. *to run*, correre - (V. pag. 29, nota 4). — 7. *why*, perchè? in senso affermativo, *because*. — 8. *danger* piccolo; - dal Fr. *danger*. — 9. *as-much*, di più.

is ungrateful. What wrong (1) shall I do him in taking this candlestick? None, certainly; for he is rich: and what do I possess? — These ideas determined him, at length (2) to make all possible attempts to seize (3) upon the candlestick. The thing was not difficult; *Abounador* having trusted (4) him with the keys of his magazines. He knew (5) where the candlestick was placed; he seized-upon it, hid (6) it in the bottom (7) of one of the sacks, which he filled with (8) pieces of gold and other riches, which he was allowed to take, and loaded it, as-well-as the rest, upon his camels. He had no other eagerness (9) now than for his departure, and after having hastily (10) bid adieu to the generous *Abounador*, he delivered him his keys, and departed with his horse and slave (11).

When he was some days' journey from *Bassora* he sold (12) his slave, resolving not to have a witness (13) of his former poverty, nor of the source of his present riches. He bought (14) another, and arrived without any obstacle at his mother's house

1. *wrong*, torto; - dallo Sv., Da. *wrang*. — 2. *at length*, alla fine. — 3. *to seize upon*, prendere. — 4. *trusted*, affidato. — 5. *knew*, conobbe - (V. pag. 11, nota 3). — 6. *hid it*, l'occultò. — 7. *bottom*, fondo; - dal Sas. *botm*. — 8. *filled with*, riempì di. — 9. *eagerness*, ardore - (V. pag. 16, nota 4). — 10. *hastily*, frettolosamente. — 11. *slave*, schiavo. — 12. *sold*, vendette; pret. e pp. del v. *ir. to sell* vendere. — 13. *witness*, testimonio; - dal Sas. *witnesse*. — 14. *bought*, comprò, pret. del v. *ir. to buy* pp. *bought*, comprato.

and he would scarce look upon her, so much was taken-up with his treasure. His first care was to place the loads of his camels and the candlestick in the most private room of the house; and, in his impatience to feed (1) his eyes with his great opulence, he placed lights immediately in the candlestick: the twelve Dervise appearing, he gave each of them a blow (2) with a cane, with all his strength, lest (3) he should be failing (4) in the laws of the talisman (5); but he had not remarked, the *Abounador*, when he struck them, had the cane in his left (6) hand. *Abdallah*, by a natural motion, made use of his right (7) and the Dervise instead of becoming (8) heaps of riches, immediately drew (9) from beneath their robes each a formidable club (10), with which they struk (11) him so hard and so long, that they left (12) him almost dead, and disappeared, carrying with them all his treasure, the camels, the horse, and the candlestick.

1. *to feed*, nutrire, pascere - (V. pag. 53, nota 1). -- 2. *blow* soffio. — 3. *lest*, per tema, per paura. — 4. *failing*, mancare. — 5. *talisman*, talismano; figura scolpita in pietra o in metallo cui le persone superstiziose attribuivano meravigliose virtù. — 6. *left hand*, mano sinistra. — 7. *his right*, la sua destra. — 8. *becoming*, divenire. — 9. *drew*, tirarono; pret. del v. ir. *to draw*, tirare. — 10. *club*, mazza. — 11. *struck*, percuotevano; pret. del v. ir. *to strike*, percuotere. — 12. *left*, lasciarono - (V. pag. 23, nota 8).

Thus was Abdallah punished with poverty, and almost with death, for his unreasonable ambition, which perhaps might have been pardonable, if it had not been accompanied by an ingratitude as wicked (1) as it was audacious. He was not capable of concealing (2) his perfidy from the penetration of his benefactor.

THE CONTENTED PORTER.

A porter, one day, resting himself, with his load (3) by him, groaned aloud, and wished he had five hundred pounds.

— Why, says a gentleman who was passing by, (4) I will give you five hundred pounds; and now what will you do with it?

— Oh, says the porter, I will soon tell you what I will do with it: first, I will have a pint of ale, and a toast (5) and nutmeg (6), every morning for my breakfast.

1. *wicked*, *maligna*; - dal Sas. *vika*. — 2. *concealing*, *occultare*. — 3. *his load by him*, il suo fagotto al suo lato. — 4. *passing by*, passando vicino. — 5. *toast*, *tostato*, fetta di pane arrostito con burro. — 6. *nutmeg*, *noce moscata*.

- Well, and what time will you get up? (1).
 — Oh I have been used to be up at five or six o'clock, so I will do that now.
 — Well, what will you do after breakfast?
 — Why, I will fetch a walk (2) till dinner.
 — And what will you have for dinner?
 — Why, I will have a good dinner: I will have good roast or boiled beef, and some carrots, and greens (3); and I will have a full pot (4) every day, and then I will smoke (5) a pipe.
 — Well, and then, perhaps you will take a nap (6).
 — May be... I may... no, I will not take a nap. I will fetch another walk till supper (7).
 — Well, and what will you have for supper?
 — I do not know. I will have more beef if I am hungry (8) or else I will have a Welch rabbit (9), and another full pot of beer.
 — Well, and then?
 — Why then I will go to bed, to be sure (10).
 — Pray, how much now may you earn (11) a week by your business (12)?
 — Why, master, I can make you eighteen shillings a week (13).

1. *will you get up*, vi alzerete. — 2. *I will fetch a walk*, io farò una passeggiata. — 3. *greens*, legumi. — 4. *pot*, un vaso di birra. — 5. *to smoke*, fumare. — 6. *a nap*, un piccolo sonno. — 7. *supper*, cena. — 8. *I am hungry*, se ho fame. — 9. *welch rabbit*, coniglio del paese di Galles. — 10. *to be sure*, sicuramente. — 11. *to earn*, guadagnare; - dal Sas. *earnian*. — 12. *business*, affari; - pro. *business*. — 13. *a week*, alla settimana.

— Will you not be tired (1) now, do you think, after a little while (2) in doing nothing every day?

— I do not know, master, I have been thinking so.

— Well then, let me propose a scheme to you (3)

— With all my heart, master.

— Cannot you do every day what you have just said, and employ your time into the bargain (4)?

— Why, really so I can, master, I think, and so take your five hundred pounds, and thank you.

BRISPORT.

G O D.

There is but one God the author, the governor of the world, almighty (5), eternal and incomprehensible.

The sun is not God, though his noblest image. He enlightens (6) the world with his brightness his warmth (7) gives life to the products of the

1. *tired*, stanco, lasso. — 2. *a little while*, qualche tempo. — 3. *a scheme*, un piano. — 4. *bargain*, mercato; - dal Fr. *barguigner*. — 5. *almighty*, onnipotente. — 6. *to enlighten*, illuminare. — 7. *warmth*, il calore.

earth: admire him as the creature, the instrument of God; but worship (1) him not.

To the one who (2) is supreme, most wise and beneficent; to him alone, belong (3) worship, adoration, thanksgiving (4), and praise; who has stretched forth the heavens with his hand, who has described with his finger the courses of the stars; who sets bounds (5) to the ocean, which it cannot pass; and says to the stormy winds (6): Be still (7); who shakes the earth, and the nations tremble; who darts (8) his lightnings, and the wicked are dismayed (9); who called forth worlds by the word of his mouth; who smites (10) with his arm, and they sink (11) into nothing.

Oh! reverence the majesty of the Omnipotent: and tempt not his anger, lest thou be destroyed!

The providence of God is over all his works; he rules and directs with infinite wisdom. He has instituted laws for the government of the world; he has wonderfully (12) varied them in all beings; and each, by his nature, conformes to his will.

1. *to worship*, adorare, da *worth* e *ship*. — 2. *to the one who is*, a colui che è. — 3. *to belong*, appartenere; - dall'Ol. *belangen*. — 4. *thanksgiving*, rendimento di grazie. — 5. *who sets bounds*, che dà i limiti. — 6. *stormy winds*, venti tempestosi. — 7. *be still*, siate calmi. — 8. *to dart*, scagliare. — 9. *dismayed*, spaventati, atterriti. — 10. *to smite*, percuotere, v. ir. pret. *smote*, pp. *smitten*; - dal Sas. *smilan*. — 11. *to sink* cadere, affondare, v. ir. pret. pp. *sunk*; - dal Sas. *sincan* — 12. *wonderfully*, maravigliosamente.

In the depth (1) of his mind he resolves all knowledge; the secrets of futurity lie (2) open before him. The thoughts of thy heart are naked (3) to his view; he knows thy determinations before they are made.

With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental. Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcends thy conception.

Pay, therefore, to his wisdom (4) all honor and veneration; and bow (5) down thyself in humble and submissive obedience to his supreme direction.

The Lord is gracious and beneficent; he has created the world in mercy and love. His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection. The creatures of his hand declare his goodness, and all their enjoyments speak his praise (6): he clothes (7) them with beauty, he supports them with food; he preserves them with pleasure from generation to generation

If we lift (8) up our eyes to the heavens, his

1. *in the depth*, nella profondità. — 2. *to lie*, stare, giacere; - dal Sas. *ligan*. — 3. *naked*, nudi. — 4. *wisdom*, sapienza, saggezza; da *wise* e *dom*. — 5. *to bow down*, sottomettere, inchinare. — 6. *praise*, lode. — 7. *to clothe*, rivestire, v. ir. pret. pp. *clothed* o *clad*. — 8. *to lift up*, alzare.

glory shines (1) forth; if we cast them down upon the earth, it is full of his goodness; the hills (2) and the valleys rejoice and sing; fields (3), rivers, and woods resound his praise.

But thee, o man, he has distinguished with peculiar favor, and exalted thy station above all creatures. He has endowed (4) thee with reason to maintain thy dominion; he has fitted (5) thee with language to improve (6) thy society; and exalted thy mind with the power of meditation, to contemplate and adore his inimitable perfections.

And in the laws he has ordained as the rule of thy life, so kindly has he suited (7) thy duty to thy nature, that obedience to his precepts is happiness to thyself.

Oh! praise his goodness with songs of thanksgiving and meditate in silence on the wonders (8) of his love: let thy heart overflow (9) with gratitude and acknowledgement; let the language of thy lips speak praise and adoration; let the actions of thy life show thy love to his law.

The Lord is just and righteous (10); his eye pierces (11) the secrets of every heart, and remem-

1. *shines forth*, brilla a nostro favore. — 2. *hills*, colline. dal Sas. *hill*. — 3. *fields, rivers, and woods*, campi, fiumi e boschi. — 4. *endowed*, arricchito. — 5. *fitted*, dotato. — 6. *to improve*, perfezionare, migliorare. — 7. *suited*, adattato; — dal Fr. *suité*. — 8. *wonders*, maraviglie. — 9. *to overflow*, straboccare. — 10. *righteous*, equo. — 11. *pierces*, penetra.

beres them for ever: he respects not the persons, nor the stations of men. The high and the low, the rich and the poor, the wise and the ignorant, when the soul has shaken (1) off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just everlasting (2) retribution according to their works. Then shall the wicked be afraid, but the heart of the righteous shall rejoice in his judgments.

THE HISTORY OF IMLAC

The close of the day is, in the regions of the torrid zone, the only season of diversion and entertainment, and it was therefore midnight (3) before the music ceased, and the princesses retired. Rasselas then called for his companion, and required him to begin the story of his life.

Sir, said Imlac, my history will not be long: the life that is devoted (4) to knowledge passes

1. *shaken off the cumbrous shackles*, allorchè l'anima si sarà alleggerita dalle imbarazzanti catene. — 2. *everlasting*, eterna. — 3. *midnight*, mezzanotte; da *mid* mezzo, e *night* notte. — 4. *devoted*, dedicato.

silently away, and is very little diversified by events. To talk (1) in public, to think in solitude, to read and to hear, to inquire, and answer (2) inquiries, is the business (3) of a scholar. He wanders about the world without pomp or terror, and is neither known (4) nor valued but by men like himself.

I was born (5) in the kingdom of Goïama, at no great distance from the fountain of the Nile. My father was a wealthy merchant, who traded (6) between the inland (7) countries of Afric and the ports of the Red-Sea. He was honest, frugal, and diligent, but of mean (8) sentiments and narrow (9) comprehension: he desired only to be rich, and to conceal (10) his riches, lest (11) he should be spoiled by the governors of the province.

Surely, said the prince, my father must be negligent of his charge, if any man in his dominions dares take that which belongs to another. Does he not know that kings are accountable (12) for injustice permitted as well as done? If I were emperor, not the meanest of my subjects should be

1. *to talk*, pro. *toch*, discorrere; - dall' Ol. *tolken*. — 2. *to answer*, pro. *anser*, rispondere; - dal Sas. *andswarian*. — 3. *business*, pro. *business*, affari. — 4. *known*, conosciuto - (V. pag. 11, nota 3). — 5. *born*, nato, pp. del v. ir. *to bear*, pret. *bore*; - dal Sas. *beran*. — 6. *traded*, commerciava. — 7. *inland*, interne, da *in* dentro, *land* terra. — 8. *mean sentiments*, bassi sentimenti. — 9. *narrow*, stretto, angusto. — 10. *to conceal*, occultare; - dal La. *concelo*, da *con* e *celo*. — 11. *lest*, per paura, per tema. — 12. *accountable*, responsabile.

oppressed with impunity. My blood boils when I am told (1) that a merchant durst not enjoy his honest gains (2) for fear of losing them by the rapacity of power. Name the governor who robbed the people, that I may declare his crimes to the emperor.

Sir, said Imlac, your ardour is the natural effect of virtue animated by youth: the time will come when you will acquit your father, and perhaps hear with less impatience of the governor. Oppression is, in the Abyssinian dominions, neither frequent nor tolerated; but no form of government has been yet discovered, by which cruelty can be wholly prevented. Subordination suppose power on one part, and subjection on the other; and if power be in the hands of men, it will sometimes be abused. The vigilance of the supreme magistrate may do much, but much will still remain undone. He can never know (3) all the crimes that are committed, and can seldom punish all that he knows.

This, said the prince, I do not understand (4), but I had rather hear thee than dispute. Continue thy narration.

My father, proceeded Imlac, originally intended that I should have no other education than such as might qualify me for commerce; and discovering

1. *I am told*, *mi si disse*. — 2. *gains*, *guadagni* — 3. *to know*, *conoscere* - (V. pag. 11, nota 3). — 4. *to understand*, *intendere*, v. ir. pret. *pp. understood*.

in me great strength (1) of memory and quickness of apprehension, often (2) declared his hope that I should be some time the richest man in Abyssinia.

Why, said the prince, did thy father desire the increase of his wealth, when it was already greater than he durst (3) discover or enjoy? I am unwilling (4) to doubt (5) thy veracity, yet inconsistencies cannot be true.

Inconsistencies, answered Imlac, cannot both be right, but, imputed to man, they may both be true. Yet diversity is not inconsistency. My father might expect a time of greater security. However, some desire is necessary to keep life in motion, and he, whose real wants (6) are supplied, must admit those of fancy (7).

This, said the prince, I can in some measure conceive. I repent that I interrupted thee.

With this hope, proceeded Imlac, he sent (8) me to school; but when I had once found (9) the delight of knowledge, and felt (10) the pleasure of intelligence and the pride of invention; I began silently to despise riches, and determined

1. *strength*, forza. — 2. *often*, pro. *ofn*, spesso. — 3. *durst*, osava; pret. e pp. del v. ir. *to dare*; - dall'Ol. *dorst*. — 4. *I am unwilling*, io non voglio. — 5. *to doubt*, pro. *daut*, dubitare; dal Fr. *douter*. — 6. *wants*, bisogni. — 7. *fancy*, immaginazione. — 8. *sent*, mandai, pret. pp. del v. ir. *to send*. — 9. *found*, trovato. — 10. *felt*, provato, sentito.

to disappoint the purpose (1) of my father, whose grossness of conception raised my pity. I was twenty years old before his tenderness would expose me to the fatigue of travel, in which time I had been instructed, by successive masters, in all the literature of my native country. As every hour taught (2) me something new, I lived in a continual course of gratifications; but, as I advanced towards manhood (3), I lost (4) much of the reverence with which I had been used to look on my instructors; because, when the lesson was ended, I did not find them wiser (5) or better than common men.

At length my father resolved to initiate me in commerce, and opening one of his subterranean treasures, counted out ten thousand pieces of gold. « This, young man, said he, is the stock (6) with which you must negotiate. I began with less than the fifth part, and you see how diligence and parsimony have increased it. This is your own, to waste or to improve. If you squander (7) it by negligence or caprice you must wait for my death before you will be rich: if, in four years, you dou-

(1) *purpose*, proposito, risoluzione. — 2. *taught*, insegnava, pret. e pp. del v. *ir. to teach*, insegnare. — 3. *manhood*, verità - (V. pag. 12, nota 1). — 4. *lost*, perdetti - (V. pag. 13 nota 3). — 5. *wiser*, più saggi. — 6. *stock*, capitale; - dal Sas. *stoc*. — 7. *to squander*, sprecare, scialacquare.

ble your stock, we will thenceforward (1) let subordination cease, and live together as friends, and partners (2); for he shall always be equal with me, who is equally skilled (3) in the art of growing (4) rich.

We laid (5) our money upon camels, concealed in bales (6) of cheap goods, and travelled to the shore of the Red Sea. When I cast (7) my eye on the expanse of waters, my heart bounded (8) like that of a prisoner escaped. I felt an unextinguishable curiosity kindle (9) in my mind, and resolved to snatch (10) this opportunity of seeing the manners of other nations, and of learning sciences unknown (11) in Abyssinia.

I remember that my father had obliged me to the improvement of my stock, not by a promise which I ought (12) not to violate, but by a penalty which I was at liberty to incur; and therefore determined to gratify my predominant desire, and, by drinking at the fountains of knowledge, to quench (13) the thirst of curiosity.

1. *thenceforward*, d' allora in poi. — 2. *partners*, soci. — 3. *skilled*, instrutto. — 4. *growing*, divenire. — 5. *laid*, mettemmo; - pret. e pp. del v. *ir. to lay*, mettere, posare. — 6. *bales*, balle. — 7. *to cast*, gettare; - pret. pp. *cast* - dallo Sv. *kasta*. — 8. *bounded*, limitato, confinato. — 9. *to kindle* accendere. — 10. *to snatch*, abbrancare, afferrare; - dall' Ol. *snakken*. — 11. *unknown*, sconosciute. — 12. *ought*, io doveva. — 13. *to quench*, ammortizzare; - dal Sas. *ewencan*.

As I was supposed to trade (1) without connexion with my father, it was easy (2) for me to become acquainted with the master of a ship, and procure a passage to some other country. I had no motives of choice (3) to regulate my voyage; it was sufficient for me that, wherever I wandered, (4) I should see a country which I had not seen before. I therefore entered a ship bound (5) for Surat, having left (6) a letter for my father declaring my intention.

Dr. JOHNSON.

EXECUTION OF MARY STUART

On tuesday the 7th of february, the two earls (7) arrived at Fotheringay, and demanded access to the Queen, read (8) in her presence the warrant (9) for execution, and required her to prepare to die (10) next morning.

1. *to trade*, negoziare; - dallo Sp. Por. *trato*. — 2. *easy*, facile. — 3. *choice*, scelta. — 4. *wandered*, vagava. — 5. *bound*, noleggiato. — 6. *left*, lasciato - (V. pag. 14, nota 5). — 7. *earls*, conti. — 8. *read*, lessero, pro. *red*. — 9. *warrant*, sentenza. — 10. *to die*, morire; - v. ir. pret. *died*, pp. *dead*.

Mary heard them to the end (1) without emotion, and crossing (2) herself in the name of the Father, and of the Son, and of the Holy Ghost.

« That soul, said she, is not worthy of the joys of Heaven, which repines (3) because the body must endure (4) the stroke (5) of the executioner; and though I did not expect that the Queen of England would set the first example of violating the sacred person of a sovereign prince, I willingly submit to that which Providence has decreed, to be my lot (6) ».

And laying (7) her hand on a Bible, which happened (8) to be near her, she solemnly, protested that she was innocent of that conspiracy which Babington had carried on (9) against Elizabeth's life. (She then mentioned the request contained in her letter to Elizabeth, but obtained no satisfactory answer).

She entreated (10) with particular earnestness (11), that now in her last moment, her almoner (12) might be suffered to attend her, and that she

(1) *to the end*, sino alla fine. — (2) *crossing herself*, facendosi il segno della croce. — (3) *which repines* che ritrocede. — (4) *to endure*, soffrire; — dal Fr. *endurer*. — (5) *stroke*, il colpo. — (6) *lot*, destino. — (7) *laying*, mettendo. — (8) *happened*, accadde. — (9) *carried on* diretto. — (10) *entreated*, supplicò. — (11) *earnestness*, istanza, premura. — (12) *almoner*, limosiniere; — dal Fr. *aumonier*.

might enjoy the consolation of those pious institutions prescribed by her religion.

Even (1) this favor, which is usually granted (2) to the vilest criminal, was absolutely denied (3).

Her attendants, during this conversation, were bathed (4) in tears, and though over-awed by the presence of the two earls, with difficulty suppressed their anguish.

But no sooner (5) did Kent and Shrewsbury withdraw (6), than they ran (7) to their mistress, and burst (8) out into the most passionate expressions of tenderness and sorrow (9).

Mary, however, not only retained perfect composure of mind, but endeavoured (10) to moderate their execissive grief (11). And falling on her knees, (12), with all her domestics round her, she thanked heaven that her sufferings were now so near an end, and prayed that she might be enabled to endure (13) what still remained with decency and fortitude.

1. *even*, anche; pro. *ivn*. — 2. *granted*, concesso. — 3. *denied*, negato pp. del v. *to deny* negare. — 4. *bathed*, bagnati. — 5. *but no sooner*, non sì tosto. — 6. *to withdraw*, ritirare. — 7. *ran*, corsero, pret. del v. *to run* correre. — 8. *burst out*, scoppiarono, pret. del v. *to burst* scoppiare; dal Sas. *byrstan*. — 9. *rorrow*, dolore. — 10. *endeavoured*, si sforzò. — 11. *grief*, dolore; - dall'Ol. *grief*. — 12. *knees*, ginocchi. — 13. *to endure*, a sopportare.

The greater part of the evening she employed in settling (1) her worldly affairs. She wrote (2) her testament with her own (3) hand. Her money, her jewels, and her clothes, she distributed among her servants, according (4) to their rank or merit.

She wrote a short letter to the King of France, and another to the Duke of Guise, full of tender but magnanimous sentiments, and recommended her soul to their prayers, and her afflicted servants to their protection.

At supper (5) she ate temperately, as usual, and conversed not only with ease (6), but with cheerfulness; she drank (7) to every one of her servants, and asked their forgiveness (8), if ever (9) she had failed in any part of her duty towards (10) them.

At her wonted time (11) she went to bed, and slept (12) calmly (13) a few hours.

Early in the morning she retired into her closet, and employed a considerable time in devotion.

I. *in settling*, nell'aggiustare. — 2. *wrote*, scrisse, pret. del v. ir. *to write* (V. pag. 27, nota 3). — 3. *own*, propria. — 4. *according*, secondo. — 5. *at supper*, a cena. — 6. *with ease*, con piacere. — 7. *drank*, bevette, pret. del v. ir. *to drink*, bere. — 8. *forgiveness*, perdono. — 9. *if ever*. se giammai. — 10. *towards*, verso. — 11. *at her wonted time*, alla sua consueta ora. — 12. *slept*, dormì, pret. del v. ir. *to sleep*, dormire. — 13. *calmly*, tranquillamente, pro. *calmli*.

At eight o'clock, the High Sheriff (1) and his officers entered her chamber, and found her still kneeling (2) at the altar. She immediately started up (3), and with a majestic mien (4) and a countenance undismayed (5) and even cheerful, advanced towards the place of execution, leaning (6) on two of Paulet's attendants.

She was dressed in a mourning (7) habit, but with an elegance and splendor which she had long laid (8) aside, except on a few festival days. An *Agnus Dei* hung (9) by a pomander (10) chain at her neck; her beads (11) at her girdle (12); and in her hand she carried a crucifix of ivory.

At the bottom (13) of the stairs the two Earls attended by several gentlemen from the neighbouring (14) countries, received her; and there sir Andrew Melvil, the Master of her Household (15) who had been secluded, for some weeks, from her presence, was permitted to take his last farewell (16).

I. *sheriff*, magistrato. — 2. *still kneeling*, ancora inginocchiata. — 3. *started up*, s'alzò. — 4. *majestic mien*, portamento maestoso. — 5. *a countenance undismayed*, un' intrepida aria. — 6. *leaning*, appoggiandosi. — 7. *mourning*, bruno, di tutto. — 8. *laid aside*, messo da parte. — 9. *hung*, pendeva pret. del v. ir. *to hang*, pendere. — 10. *pomander*, profumata. — 11. *beads*, rosario. — 12. *girdle*, cintura - dal Sas. *ggrdle*. — 13. *at the bottom*, in fondo. — 14. *neighbouring*, vicini. — 15. *household*, sua famiglia - da *house*, ed *hold*. — 16. *farewell*, addio, - dal La. *fero*, e da *well*.

At the sight (1) of a mistress whom he tenderly loved, in such a situation, he melted (2) into tears; and as he was bewailing (3) her condition, and complaining of his own hard fate (4) in being appointed to carry the account of such a mournful (5) event into Scotland, Mary replied:

Weep not (6), good Melvil, there is at present greater cause for rejoicing. Thou shalt this day see Mary Stuart delivered from all her cares, and such an end (7) put to her tedious sufferings, as she has long expected. Bear (8) witness that I die constant in my religion; firm in my fidelity towards Scotland; and unchanged in my affection to France. Commend me to my son.

Tell him I have done nothing injurious to his kingdom, to his honour, or to his right; and God forgive (9) all those have thirsted (10) without cause, for my blood.

With much difficulty, and after many entreaties (11) she prevailed on the two Earls to allow (12)

1. *at the sight*, alla vista. — 2. *melted*, si sciolse. — 3. *he was bewailing*, egli lamentavasi. — 4. *fate*, destino. — 5. *mournful*, luttuoso - (V. pag. 40, nota 4). — 6. *to weep*, piangere, - v. ir. pret. pp. *wept*; - dal Sas. *wepan*. — 7. *such an end*, un tal fine. — 8. *bear witness*, porta la testimonianza. 9. *to forgive*, perdonare, - v. ir. pret. *forgave*, pp. *forgiven* — 10. *thirsted*, assetati. — 11. *entreaties*, preghiere. — 12. *to allow*, permettere; - dal Fr. *allower*.

Melvil, together with three of her men servants, and two of her maids, to attend her to the scaffold (1).

It was erected in the same hall (2) where she had been tried (3), raised a little above the floor, (4) and covered, as well as a chair, the cushion and block (5), with black cloth.

Mary mounted the steps (6) with alacrity, beheld (7) all this apparatus of death with an unaltered countenance, and signing herself with the cross she sat (8) down in the chair.

Beale read (9) the warrant for execution with a loud voice, to which she listened (10) with a careless air, and like one occupied in other thoughts

Then the Dean of Peterborough began (11) a devout discourse, suitable (12) to her present condition, and offered up prayers to heaven in her behalf (13); but she declared that she could not in conscience hearken (14) to one, nor join with the

1. *scaffold*, palco; - dal Fr. *échafaud*. — 2. *hall*, sala; - dall'Ol. *hal*. — 3. *tried*, part. del v. ir. *trie*, provare. — 4. *floor*, pavimento; prj. *flor*. — 5. *block*, ceppo, - dall'Ol. *blok*. — 6. *steps*, scalini. — 7. *beheld*, rimirò; pret. e pp. del v. ir. *to behold*, rimirare. — 8. *sat down*, si sedette. — 9. *read*, lesse, pro. *red*. — 10. *listened*, ascoltò, pro. *lissnd*. — 11. *began*, cominciò, pret. del v. ir. *to begin*, cominciare. — 12. *suitable*, atto, idonno. — 13. *behalf*, favore, da *be* e *half*. — 14. *to hearken*, ascoltare, dare orecchio.

other; and falling on her knees repeated a latin prayer.

When the Dean had finished his devotions, she with an audible voice, and in the English tongue recommended unto God the afflicted state of the Church, and prayed for prosperity to her son, and for a long life and peaceable reign to Elizabeth.

She declared that she hoped for mercy only through the death of Christ at the foot of whose image she now willingly shed (1) her blood; and lifting up, and kissing the crucifix, she thus addressed it:

"As thy arms, O Iesus, were extended on the cross; so with the outstretched (2) arms of thy mercy receive me, and forgive my sins.

She then prepared for the block by taking off her veil, and upper (3) garments; and one of the executioners rudely endeavouring (4) to assist, she gently checked (5) him, and said, with a smile that she had not been accustomed to undress before so many spectators, nor to be served by such valets.

With calm (6) but undaunted fortitude, she laid her neck on the block; and while one executioner,

1. *shed her blood*, versava il suo sangue. — 2. *outstretched arms*, distese braccia. — 3. *upper garments*, le vestimenta superiori. — 4. *rudely endeavouring to assist*, si metteva ad aiutarla con ruvidi movimenti. — 5. *she gently checked him*, cortesemente lo fermò. — 6. *calm*, calma, pro *cam*.

held (1) her hands, the other at the second stroke (2) cut off her head, which falling out of its attire (3), discovered her hair already grown (4) quite grey with cares and sorrows

The executioner held it up still streaming with blood (5), and the Dean, crying out, " So perish all queem Elizabeth's ennemies, " the Earl of Kent alone answered, — Amen,

The rest of the spectators continued silent, and drowned (6) in tears, being incapable, at that moment, of any other sentiments but those of pity or admiration.

1. *held*, teneva, pret. e pp. del v. *ir. to hold*, tenere. —
 2. *stroke*, colpo; dal v. *ir. to strike*, colpire, battere. —
 3. *attire*, ornamenti. — 4. *grown*, divenuti, pp. del v. *ir. to grow*, crescere, divenire. — 5. *streaming with blood*, sgorgando sangue. — 6. *drowned in tears*, sommersi nelle lagrime.

THE BROKEN HEART.

It is a common practice with those who have out-lived (1) the susceptibility of early feeling, or have been brought (2) up in the gay heartlessness of dissipated life, to laugh at all love stories, and to treat the tales of romantic passion as mere fictions of novelists and poets. My observations on human nature have induced me to think otherwise. They have convinced me, that however the surface of the character may be chilled (3) and frozen by the cares of the world, or cultivated into mere smiles by the arts of society, still there are dormant fires lurking (4) in the depths of the coldest bosom, which, when once enkindled, (5) become impetuous, and are sometimes desolating in their effects. Indeed; I am a true believer in the blind deity, and go to the full extent of his doctrines. Shall I confess it !

(1) *outlived*, sopravissuto. — (2) *brought up*, allevato, pp. del v. *ir. to bring*. — (3) *chilled and frozen*, freddo e gelato. — (4) *lurking*, nascondendosi. — (5) *enkindled*, acceso, pp. del v. *to enkindle*.

— I believe in broken hearts, and the possibility of dying (1) of disappointed love. I do not, however, consider it a malady often (2) fatal to my own sex; but I firmly believe that it withers (3) down many a lovely woman into an early grave (4).

Man is the creature of interest and ambition. His nature leads (5) him forth into the struggle and bustle (6) of the world. Love is but the embellishment of his early life, or a song piped in the intervals of the acts. He seeks for (7) fame, for fortune, for space in the world's thought, and dominion over his fellow men (8). But a woman's whole life is a history of the affections: The heart is her world: it is there her ambition strives (9) for empire; it is there her avarice seeks for hidden (10) treasures. She sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection; and if shipwrecked (11), her case is hopeless—for it is a bankruptcy of the heart.

To a man the disappointment of love may occasion some bitter pangs (12); it wounds some feelings

1. *dying*, morire del v. ir. *to die*. — 2. *often*, spesso pro. *ofn*. — 3. *to wither*, seccare inaridire. — 4. *grave*, tomba. — 5. *leads him*, lo conduce. — 6. *into the struggle and bustle*, nella lotta o nel trambusto. — 7. *he seeks for*, egli cerca, — 8. *fellow men*, simile. — 9. *to strive*, procurare, cercare, v. ir. pret. *strove* pp. *striven*. — 10. *hidden*, occulti, pp. del v. ir. *to hide*. — 11. *shipwrecked*, naufragato, da *ship* e *wreck*. — 12. *bitter pangs*, amare angoscie.

of tenderness—it blasts (1) some prospects of felicity; but he is an active being—he may dissipate his thoughts in the whirl (2) of varied occupation, or may plunge (3) into the tide of pleasure; or, if the scene of disappointment be too full of painful associations, he can shift (4) his abode (5) at will, and taking as it were the wings of the morning, can « fly to the uttermost parts of the earth, and be at rest ».

But woman's is comparatively a fixed, a secluded and a meditative life. She is more the companion of her own thoughts and feelings; and if they are turned to ministers of sorrow, where shall she look for (6) consolation? Her lot is to be wooed (7) and won; and if unhappy in her love, her heart is like some fortress that has been captured, and sacked, and abandoned, and left (8) desolate.

How many bright eyes (9) grow dim—how many soft cheeks grow (10) pale—how many lovely forms fade away into the tomb, and none can tell the cause that blighted (11) their loveliness! As the dove

1. *it blasts*, esso distrugge. — 2. *whirl*, turbine; - dal *Da. hvirtel*. — 3. *may plunge*, può immergersi. — 4. *to shift*, cambiare; - dal *Sas. scuflan*. — 5. *his abode at will*, la sua dimora a volontà. — 6. *to look for*, cercare. — 7. *to be wooed and won*, essere corteggiata e vinta. — 8. *left*, lasciata, pret. e pp. del v. *ir. to leave*. — 9. *to grow dim*, offuscare. — 10. *to grow pale*, impallidire. — 11. *blighted*, guastò, corruppe.

will clasp (1) its wings to its side, and cover and conceal the arrow (2) that is preying on its vitals, so is it the nature of woman to hide (3) from the world the pangs of wounded affection. The love of a delicate female is always shy (4) and silent. Even when fortunate, she scarcely breathes it to herself; but when otherwise, she buries it in the recesses of her bosom, and there lets it cower (5) and brood among the ruins of her peace. With her the desire of the heart has failed. The great charm of existence is at an end. She neglects all the cheerful exercises which gladden (6) the spirits, quicken (7) the pulses, and send the tide of life in healthful currents through the veins. Her rest is broken—the sweet refreshment of sleep is poisoned (8) by melancholy dreams—• dry sorrow drinks her blood, • until her enfeebled frame sinks (9) under the slightest external injury. Look for her, after a little while, and you find friendship weeping over her untimely (10) grave, and wondering that one, who but lately glowed (11) with all the radiance of health and beauty, should so speedily be brought down

I. *to clasp*, stringere. — 2. *arrow*, freggia, dal Sas. *avewa*. — 3. *to hide*, occultare, nascondere v. ir. pret. *hid*, pp. *hidden*. — 4. *shy* timido. — 5. *to cower and brood*, rannicchiare, e covare. — 6. *to gladden*, rallegrare. — 7. *to quicken*, animare, vivificare. — 8. *poisoned*, avvelenato. — 9. *to sink*, affondare - v. ir. pret. *sank* pp. *sunk*. — 10. *untimely grave*. prematura tomba. — 11. *glowed*, rosseggiava.

to " darkness and the worm „ You will be told (1) of some wintry chill, some casual indisposition, that laid der low;—but no one knows of the mental malady that previously sapped (2) her strength, and made her so easy a prey to the spoiler.

She is like some tender tree, the pride and beauty of the (3) grove: graceful in its form, bright in its foliage, but with the worm (4) preying at its heart: We find it suddenly withering. (5) when it should be most fresh and luxuriant. We see it drooping (6) its branches to the earth, and shedding (7) leaf by leaf until, wasted and perished away, it falls even in the stillness (8) of the forest; and as we muse (9) over the beautiful ruin, we strive (10) in vain to recollect the blast (11) or thunderbolt that could have smitten (12) it with decay.

I have seen many instances of women running to waste and self-neglect, and disappearing gradually from the earth, almost as if they had been exhaled to heaven; and have repeatedly facienda that I could trace their death through the various de-

I. *you will be told* vi sarà detto. — 2. *sapped*, distrusse, da *to sap*. — 3. *grove*, bosco; - dal Sas. *graf*. — 4. *worm preying*, con il rodente verme. — 5. *withering*, che appassisce. — 6. *drooping*, appassire — 7. *shedding*, spogliandosi. — 8. *stillness*, nella calma, nel silenzio - (V. pag. 10, nota 9). — 9. *to muse over*, pensare, riflettere. — 11. *to strive*, sforzarsi, - v. ir. pret. *strove*, pp. *striven*; dall'Ol. *streeven*. — 11. *blast*, terribile soffio; dal Sas. *bläst*. — 12. *smitten*, percosso pp. del v. ir. *to smite*.

clensions of comsumption, cold, debility, languor, melancholy, until I reached the first symptom of disappointed love (1). But an instance of the kind was lately told to me; the circumstances are well known in the country where they happened, and I shall but give them in the manner in which they were related.

Every one must recollect the tragical story of young E —, the Irish patriot; it was too touching to be soon forgotten (2) During the troubles in Ireland he was tried, condemned, and executed, on a charge of treason (3). His fate (4) made a deep impression on public sympathy. He was so young—so intelligent—so generous—so brave—so every thing that we are apt to like in a young man. His conduct under trial, too, was so lofty (5) and intrepid. The noble indignation with which he repelled the charge of treason against his country—the eloquent vindication of his name—and his pathetic appeal to posterity, in the hopeless (6) hour of condemnation—all these entered deeply into every generous bosom, and even his enemies lamented the stern (7) policy that dictated his execution.

1. *disappointed love*, mancato amore. — 2. *forgotten*, dimenticato, pp. del v. ir. *to forget*. — 3. *charge of treason*, imputazione di tradimento. — 4. *fate*, destino; - dal *La. fatum*. — 5. *lofty*, no bile, grande. — 6. *hopeless*, disperata. (V. pag. 16, nota 9). — 7. *stern*, severo.

But there was one heart, whose anguish it would be impossible to describe. In happier days and fairer fortunes, he had won (1) the affections of a beautiful and interesting girl, the daughter of a late celebrated Irish barrister. She loved him with disinterested fervour of a woman's first and early love. When every worldly maxim arrayed (2) itself against him; when blasted (3) in fortune, and disgrace and danger darkened around his name, she loved him the more ardently for his very sufferings. If, then, his fate could awaken (4) the sympathy even of his foes, what must have been the agony of her, whose whole soul was occupied by his image! Let those tell, who have had the portals of the tomb suddenly closed (5) between them and the being they most loved on earth — who have sat at its threshold (6) as one shut out in a cold and lonely world, from whence all that was most lovely and loving had departed.

But then the horrors of such a grave! so frightful so dishonoured! there was nothing for memory to dwell on that could soothe (7) the pang of separation—none of those tender though melancholy circumstances, that endear (8) the parting scene—

1. *won*, guadagnato, pp. e pret. del v. *ir. to win*. — 2. *arrayed itself*, schieravasi. — 3. *blasted*, distrutto, da *to blast*, distruggere. — 4. *awaken*, svegliato pp. del v. *ir. to awake*. — 5. *closed*, chiuse. — 6. *threshold*, limitare della porta. — 7. *to soothe*, blandire, lenire. — 8. *to endear*, render caro, far piacevole.

nothing to melt sorrow into those blessed tears, sent, like the dews (1) of heaven, to revive the heart in the parting hour of anguish.

To render her widowed situation more desolate she had incurred her father's displeasure by her unfortunate attachment, and was an exile from the paternal roof. But could the sympathy and kind offices of friends have reached a spirit so shocked and driven in by horror, she would have experienced no want of consolation, for the Irish are a people of quick and generous sensibilities. The most delicate and cherishing attentions were paid her by families of wealth and distinction. She was led into society, and they tried by all kinds of occupation and amusement to dissipate her grief, and wean (2) her from the tragical story of her loves. But it was all in vain. There are some strokes of calamity that scathe and scorch (3) the soul—that penetrate to the vital seat of happiness—and blast (4) it, never again to put forth bud or blossom. She never objected to frequent the haunts (5) of pleasure, but she was as much alone there as in the depths of solitude. She walked about in a sad reverie (6), apparently unconscious of the world

1. *dews*, rugiada. — 2. *to wean*, svezzare; dal Sas. *wenan*. — 3. *scathe and scorch*, schiantano e scottano. — 4. *and blast it*, e lo rovinano. — 5. *haunts*, ridotti, luoghi di convenio. — 6. *in a sad reverie*, in un malinconico vaneggiamento.

around her. She carried with her an inward woe (1) that mocked at all the blandishments of friendship.

The person who told me her story had seen her at a masquerade. There can be no exhibition of far-gone wretchedness more striking and painful than to meet (2) it in such a scene. To find it wandering (3) like a spectre, lonely and joyless, where all around is gay—to see it dressed out in the trappings (4) of mirth, and looking so wan (5) and woe-gone, as if it had tried in vain to cheat the poor heart into a momentary forgetfulness of sorrow. After (6) strolling through the splendid rooms and giddy (7) crowd with an air of utter abstraction, she sat herself down on the steps of an orchestra, and, looking about for some time with a vacant air, that showed (8) her insensibility to the garish scene, she began with the capriciousness of a sickly heart, to warble (9) a little plaintive air. She had an exquisite voice; but on this occasion it was so simple, so touching, it breathed forth such a soul of wretchedness, that she

I. *woe*, dolore. — 2. *to meet*, incontrare, - v. ir. pret. pp. *met*. — 3. *wandering*, vagante. — 4. *trappings of mirth*, negl'inganni dell'allegria. — 5. *wan and woe-gone*, pallida, ed addoloratissima. — 6. *after strolling*, dopo aver vagato. — 7. *giddy crowd*, vagante folla. — 8. *showed*, mostrava, pret. del v. ir. *to show*. — 9. *to warble*, gorgheggiare.

drew (1) a crowd mute and silent around her, and melted every one into tears.

The story of one so true and tender could not but excite great interest in a country remarkable for enthusiasm. It completely won (2) the heart of a brave officer, who paid his addresses to her; and thought that one so true to the dead could not but prove affectionate to the living. She declined his attentions, for her thoughts (3) were irrevocably engrossed by the memory of her former lover. He, however, persisted in his suit. (4) He solicited not her tenderness, but her esteem. He was assisted by her conviction of his worth, and her sense of her own destitute and dependent situation, for she was existing on the kindness of friends. In a word, he at length (5) succeeded in gaining her hand though with the solemn assurance, that her heart was unalterably another's.

He took (6) her with him to Sicily, hoping that a change of scene might wear (7) out the remembrance of early woes. She was an amiable and exemplary wife and made an effort to be a happy one; but nothing could cure the silent and devout-

I. *drew*, tirava, pret. del v. ir. *to draw*, tirare. — 2. *won*, vinse, pret. del v. ir. *to win*, vincere. — 3. *thoughts*, pensieri. — 4. *suit*, domanda, supplica. — 5. *at length*, alla fine. — 6. *took*, condurre - (V. pag. 2, nota 3). — 7. *to wear out*, diminuire, scemare.

ring melancholy that had entered into her very soul. She wasted away in a slow, but hopeless decline, and at length sunk (1) into the grave, the victim of a broken heart.

IRVING.

THE DIVINE GOODNESS SHINES THROUGH THE WHOLE CREATION.

— — —

The earth is assigned us for a dwelling (2); the skies (3) are stretched (4) over us like a magnificent canopy, dyed (5) in the purest azure, and beautified (6), now with pictures of floating (7) silver, now with colourings of reflected crimson.

The grass is spread under us, as a spacious carpet, woven (8) with silken threads of green, and damasked, with flowers of every hue (9).

1. *sunk*, affondò, - pret. del v. *ir. to sink*, affondare, sommergere. — 2. *dwelling*, dimora, soggiorno. — 3. *skies*, firmamenti. — 4. *stretched*, distesi. — 5. *dyed*, tinto, colorato. — 6. *beautified*, abbelliti. — 7. *floating silver*, fluttuante argento. — 8. *woven*, tessuto, intrecciato, pp. del v. *ir. to weave*, tessere. — 9. *hue*, colore.

The sun, like a golden lamp, his hung out (1) in the ethereal vault, and pours (2) his effulgence all the day, to lighten (3) our paths.

When night approaches, the moon takes up the friendly office, and the stars are kindled (4) in twinkling myriads, to cheer the darkness with their milder (5) lustre, not to disturb our repose by too intense a glare (6).

The clouds, beside the rich paintings they hang around the heavens; act the part of a shifting screen (7) and defend us, by their seasonable interposition from the scorching (8) beams of summer.

May we not also regard them as the great watering-pots (9) of the globe, which, wafted on the wings of the wind, dispense their moisture evenly through the universal garden, and fructify, with their showers (10), whatever our hand plants?

The fields are our exhaustless granary. The Ocean is our vast reservoir. The animals spend their strength (11) to dispatch our business, resign their clothing to replenish our wardrobe, and surrender (12) their very lives to provide for our tables.

1. *hung out*, appeso. — 2. *to pour*, versare. — 3. *to lighten*, illuminare. — 4. *kindled in twinkling miriads*, accesi in miriadi sfavillanti. — 5. *milder lustre*, più dolce luce. — 6. *glare splendore*, luce che abbaglia. — 7. *shifting screen*, cambievole riparo. — 8. *scorching beams*, cocenti raggi. — 9. *watering pots*, serbatoi d'acqua. — 10. *showers*, spiagge. — 11. *strength*, forza. — 12. *to surrender*, dare.

In short, every element is a storehouse (1) of conveniences; every season brings us the choicest (2) productions; all nature is our caterer (3).

And, what is a most endearing recommendation of these favours, they are all as lovely as they are useful.

You observe nothing mean (4) or inelegant. All is clad (5) in beauty's fairest robe, and regulated by proportion's nicest rules.

The whole scene exhibits a fund of pleasures to the imagination, at the same time that it more than supplies all our wants.

1. *storehouse*, magazzino. — 2. *choicest*, più scelti - (V. pag. 26, nota I). — 3. *caterer*, provveditore. — 4. *mean*, mediocre, basso. — 5. *clad*, vestito, pp. del v. ir. *to clothe*, vestire.

THE GENTLEMAN
AND
THE BASKET - MAKER (1).

There was, in a distant part of the world, a rich man, who lived in a fine house, and spent his whole time in eating, drinking, sleeping, and amusing himself. As he had a great many servants to wait upon him (2), who treated him with the greatest respect, and did whatever they were ordered, and, as he had never been taught (3) to tell the truth, or accustomed to hear it told, he grew (4) very proud, insolent, and capricious: imagining that he had a right to command all the world, and that the poor were only born (5) to serve and obey him. Near this rich man's house, there lived an honest and industrious poor man who gained his livelihood (6) by making little baskets out of dried

1. *basket-maker*, cestaiolo, da *basket* cesta, e *maker* fattore. — 2. *to wait upon him*, al suo servizio. — 3. *taught*, insegnato, pp. del v. ir. *to teach*, insegnare, — 4. *grew*, crebbe, pret. del v. ir. *to grow*, crescere. — 5. *born*, nati', pp. del v. ir. *to bear*, nascere, generare. — 6. *gained his livelihood*, guadagnavasi da vivere.

reeds (1), which grew upon a piece of marshy (2) ground close (3) to his cottage. But though he was obliged to labour from morning till night, to earn (4) food enough to support him, and though he seldom fared (5) better than upon dry (6) bread, or rice, or pulse (7), and had no other bed than the remains of the rushes (8) of which he made baskets, yet was he always happy, cheerful (9), and contented: for his labour gave him so good an appetite that the coarsest fare appeared to him delicious; and he went to bed so tired, that he would have slept (10) soundly even on the ground. Besides this, he was a good and virtuous man, humane to every body, honest in his dealings (11), always accustomed to speak the truth, and therefore universally beloved.

The rich man, on the contrary, though he lay (12) upon the softest bed, yet could not sleep, because he had passed the day in idleness (13); and though the nicest (14) dishes were presented to him, yet he could not eat with any pleasure, because he did not

1. *dried reeds*, secche vimini. — 2. *marshy*, paludoso. — 3. *close*, vicino. — 4. *to earn*, per guadagnarsi. — 5. *seldom fared*, di rado nutrivasi. — 6. *dry*, secco. — 7. *pulse*, legume. — 8. *rushes*, giunchi. — 9. *cheerful*, allegro (V. pag. 40, nota 4). — 10. *slept soundly*, dormito profondamente. — 11. *dealings*, traffichi. — 12. *though he lay upon*, quantunque egli fosse disteso. — 13. *idleness*, pigrizia. — 14. *nicest*, più squisiti.

wait (1) till nature gave him an appetite, nor use exercise, nor go into the open air (2). Besides this, as he was a great sluggard and glutton (3), he was almost always ill; and, as he did good to nobody, he had no friends; and even his servants spoke (4) ill of him behind his back (5), and all his neighbours, whom he oppressed, hated him (6). For these reasons, he was sullen (7), melancholy, and unhappy, and became (8) displeased with all who appeared more cheerful than himself. When he was carried out in his palanquin, (a kind of bed borne (9) upon the shoulders of men), he frequently passed by the cottage of the poor basket-maker, who was always sitting at the door, and singing as he wove (10) his baskets. The rich man could not behold (11) this without anger. "What," said he "shall a wretch (12), a peasant, low-born (13) fellow that weaves bulrushes (14) for a scanty (15)

1. *did not wait*, non aspettava. — 2. *open air*, aria aperta. — 3. *sluggard and glutton*, infingardo e ghiotto. — 4. *spoke*, parlavano, pret. del v. ir. *to speak*, parlare. — 5. *his back*, sue spalle. — 6. *hated him*, lo odiavano. — 7. *sullen*, burbero. — 8. *became*, divenne, pret. del v. ir. *to become*, divenire. — 9. *borne*, sopportato, pp. del v. ir. *to bear*, sopportare, reggere. — 10. *wove*, tesseva, pret. del v. ir. *to weave*, tessere. — 11. *to behold*, rimirare, v. ir. pret. e pp. *beheld* da *to be* e *hold*, tenere. — 12. *wretch*, misero, pro. *retcc.* — 13. *low-born*, un vile, un essere nato di bassa condizione. — 14. *bulrushes*, giunchi. — 15. *scanty*, miseria.

subsistence, be always happy and pleased, while I, that am a gentleman possessed of riches and power, and of more consequence than a million of reptiles like him, am always melancholy and discontented? " This reflection arose (1) so often in his mind, that at last he began (2) to feel the greatest degree of hatred (3) towards the poor man; and as he had never been accustomed to conquer his own passions, however improper or unjust they might be, he at last determined to punish the basket-maker, for being happier than himself.

With this wicked (4) design he one night gave orders to his servants, who did not dare (5) to disobey him, to set fire (6) to the rushes which surrounded the poor man's house. As it was summer, and the weather in that country is extremely hot, the fire soon spread (7) over the whole marsh, and not only consumed all the rushes, but soon extended to the cottage itself, and the poor man was obliged to run out (8) almost naked (9), to save his life.

You may judge of his surprise and, grief when he found (10) himself entirely deprived of his sub-

1. *arose*, si alzavano, venivano alla mente. — 2. *began*, cominciò, pret. del v. *ir. to begin*, cominciare. — 3. *hatred*, odio. — 4. *wicked*, malvagio. — 5. *to dare*, osare, v. *ir. pret. pp. durst*. — 6. *to set fire*, appiccar fuoco. — 7. *spread over*, si distese sopra. — 8. *to run out*, a correre fuori. — 9. *naked*, nudo. — 10. *found himself*, trovossi.

sistence by the wickedness of his rich neighbour, whom he had never offended; but, as he was unable to punish him for this injustice, he set out and walked on foot (1) to the chief magistrate of that country, to whom, with many tears, he told (2) his pitiful case. The magistrate, who was a good and just man, immediately ordered the rich man to be brought (3) before him; and when he found that he could not deny the wickedness of which he was accused, he thus spoke (4) to the poor man: "As this proud and wicked man has been puffed (5) up from the opinion of his own importance, and attempted to commit the most scandalous injustice from his contempt of the poor, I am willing to teach (6) him of how little value he is to any body, and how vile and contemptible a creature he really is; but for this purpose, it is necessary that you should consent to the plan I have formed, and go along whith him to the place whither I intend to send you both (7). "

The poor man said: "I never had much, but the little I once had is now lost (8) by the mi-

1. *walked on foot*, andò a piedi. — 2. *told*, disse, pret. del v. ir. *to tell*, dire. — 3. *brought*, portato, pp. del v. ir. *to bring*, portare. — 4. *spoke*, parlò, pret. del v. ir. *to speak*, parlare. — 5. *puffed up*, insuperbito. — 6. *to teach*, insegnare, v. ir. pret. pp. *taught*. — 7. *to send you both*, mandarvi entrambi. — 8. *lost*, perduto, pp. del v. ir. *to lose*, perdere.

schievous disposition of this proud and oppressive man, I am entirely ruined; I have no means left (1) in the world of procuring myself a morsel of bread the next time I am hungry (2); therefore I am ready to go wherever you please to send me; and though I would not treat this man as he has treated me, yet should I rejoice to teach him (3) more justice and humanity, and to prevent his injuring the poor a second time. •

The magistrate then ordered them both to be put on board a ship, and carried to a distant country, which was inhabited by a rude and savage kind of men (4), who lived in huts (5) were strangers to riches and got (6) their living by fishing. As soon as they were set (7) on shore, the sailors left them, as they had been ordered; and the inhabitants of the country came round them in great numbers. The rich man, seeing himself thus exposed, without assistance or defence, in the midst of a barbarous people, whose language he did not understand, and in whose power he was, began to cry and wring (8) his hands in the most abject manner; but the poor man, who had been always

1. *left*, lasciati, pp. del v. ir. *to leave*, lasciare. — 2. *I am hungry*, io ho fame. — 3. *to teach him*, insegnargli (V. pag. 141, nota 6). — 4. *kind of men*, genere d'uomini. — 5. *huts*, capanne. — 6. *got*, acquistavano, pret. del v. ir. *to get*, acquistare, — 7. *set on shore*, messi a terra. — 8. *began to cry and wring*, cominciò a piangere ed a torcersi.

accustomed to hardships (1) and dangers from his infancy, made sings to the people that he was their friend, and was willing to work for them, and be their servant. Upon this, the natives made sings to them that they would do them no hurt, (2) but would make use of their assistance in fishing and carrying wood (3).

Accordingly, they led (4) them both to a wood at some distance, and showing them several logs (5), ordered them to transport them to their cabins. They both immediately set about their tasks, (6) and the poor man, who was strong and active, very soon had finished his share; (7) while the rich man, whose limbs were tender and delicate, and never accustomed to any kind of labour, had scarcely done a quarter as much. The savages, who were witnesses (8) to this, began to think that the basket-maker would prove very useful to them, and therefore presented him a large portion of fish, and several of their choicest roots while to the rich man they gave scarcely enough to support him, because they thought (9) him capable of being of very little service to them; however, as he had

1. *hardships*, a dure fatiche. — 2. *no hurt*, nessun male. — 3. *wood*, legna. — 4. *led*, condussero, pret. del v. ir. *to lead*, condurre. — 5. *logs*, ceppi. — 6. *tasks*, compito. — 7. *share*, porzione. — 8. *witnesses*, testimonii. — 9. *thought*, pensavano, pret. del v. ir. *to think*, pensare, part. *thought*.

now fasted (1) several hours; he ate (2) what they gave him with a better appetite than he had ever felt (3) before at his own table.

The next day they were set to work again, and as the basket-maker had the same advantage over his companion, he was highly (4) caressed and well treated by the natives; while they showed every mark of contempt towards the other, whose delicate and luxurious habits had rendered him very unfit (5) for labour.

The rich man now began to perceive, with how little reason he had before valued himself and despised his fellow-creatures; and an accident which happened (6) shortly after, tended to complete his mortification. It happened that one of the savages had found something like a fillet, with which he adorned his forehead (7), and seemed to think himself extremely fine: the basket-maker, who had perceived this appearance of vanity, pulled up some reeds, (8) and, sitting down to work, in a very short time finished a very elegant wreath (9) which he placed upon the head of the first inhabitant he

1. *fasted*, digiunato. — 2. *ate*, mangiò, pret. del v. ir. *to eat*, mangiare. — 3. *felt*, intese, pret. del v. ir. *to feel*, sentire. — 4. *highly*, altamente, pro. *haili*. — 5. *unfit*, incapace — 6. *happened*, accadde. — 7. *forehead*, fronte, da *fore* avanti, *head*, testa. — 8. *pulled up some reeds*, tirò su alcuni vimini. — 9. *wreath*, ghirlanda, pro. *rith*.

chanced to meet (1). This man was so pleased with his new acquisition, that he danced and capered (2) for joy, and ran away to seek (3) the rest, who were all struck with astonishment at this new and elegant piece of finery. It was not long before another came to the basket-maker, making signs that he wanted (4) to be ornamented like his companion; and with such pleasure were these chaplets (5) considered by the whole nation, that the basket-maker was released (6) from his former drudgery; (7) and continually employed in weaving them. In return for the pleasure which he conferred upon them, the grateful savages brought (8) him every kind of food which their country afforded, built (9) him a hut, and showed him (10) every demonstration of gratitude and kindness. But the rich man, who possessed neither talents to please, nor strength to labour was condemned to be the basket-maker's servant, and to cut (11) him reeds to supply the continual demand for chaplets.

After they had passed some months in this manner, they were again transported to their own

1. *to meet*, incontrare, v. ir. pret. pp. *met.* — 2. *capered*, capriolava, — 3. *to seek*, cercare, v. ir. (V. pag. I, nota 2). — 4. *wanted*, abbisognava. — 5. *chaplets*, corone. — 6. *released*, rilasciato. — 7. *drudgery*, schiavitù. — 8. *brought him*, gli portavano. — 9. *built*, fabbricavano, pro. *bill.* — 10. *showed him*, gli mostravano. — 11. *to cut*, tagliare, v. ir. pret. pp. *cut.*

country, by the orders of the magistrate, and brought before him. He then looked sternly (1) upon the rich man, and said: " Having now taught (2) you how helpless, contemptible, and feeble a creature you are, as well as how inferior to the man you insulted, I shall proceed to make reparation to him for the injury you have inflicted upon him. Did I treat you as you deserve, I should take (3) from you all the riches that you possess, as you wantonly (4) deprived this poor man of his whole subsistence: but, hoping that you will become more humane for the future, I sentence you to give half your fortune to this man, whom you endeavoured to ruin ".

Upon this, the basket-maker said, after thanking the magistrate for his goodness: — " I having been bred up (5) in poverty, and accustomed to labour, have no desire to acquire riches, which I should not know how to use; all, therefore, that I require of this man is to put me (6) into the same situation I was in before, and to learn (7) more humanity.

The rich man could not help being astonished at

1. *sternly*, severamente. — 2. *taught*, insegnato pp. del v. ir. *to teach*, insegnare. — 3. *should take*, dovrei prendere. — 4. *wantonly*, scherzevolmente. — 5. *bred up*, allevato pp. del v. ir. *to breed*, allevare, educare. — 6. *to put me*, mettermi. — 7. *to learn*, imparare, v. ir. pret. pp. *learnt*.

this generosity; and, having acquired wisdom (1) by his misfortunes, not only treated the basket-maker as a friend, during the rest of his life, but employed his riches in relieving the poor, and benefitting his fellow-creatures.

THOMAS DAY Esq.

THE GOOD-NATURED LITTLE BOY

A little boy went out (2), one morning, to walk (3) to a village about five miles from the place where he lived, and carried with him, in a basket (4), the provision that was to serve him the whole day. As he was walking along, a poor little half-starved dog came up to him, wagging (5) his tail, and seemed to entreat (6) him to take compassion on him. The little boy at first (7) took no notice (8) of him, but at length remarked how lean (9) and famished the creature seemed to be; he said: "This animal is certainly in very great necessity: " If I give him

1. *wisdom*, sapienza. — 2. *went out*, sorti. — 3. *to walk*, a passeggiare. — 4. *basket*, paniere, cesta. — 5. *wagging*, dimenando. — 6. *to entreat him*, supplicarlo. — 7. *at first*, in sulle prime. — 8. *took no notice*, non preso conto. — 9. *lean*, magra.

part of my provision, I shall be obliged to go home hungry myself; however, as he seems to want it more than I do, he shall partake (1) with me ». Saying this, he gave (2) the dog part of what he had in his basket, who ate (3) as if he had not tasted victuals for a fortnight (4). The little boy went on (5) a little further, the dog still following him, and fawning (6) upon him with the greatest gratitude and affection, when he saw (7) a poor old horse lying (8) upon the ground; an groaning (9) as if he was very ill; he went up to him, and saw that he was almost starved, (10) and so weak that he was unable to rise (11). « I am very much afraid (12) » said the little boy, « if I stay to assist this horse, that it will be dark before I can return, and I have heard there are several thieves (13) in the neighbourhood: (14) however, I will try; it is doing a good action

I. *to partake*, partecipare. — 2. *gave*, diede (V. pag. 12, nota 3). — 3. *ate*, mangiò (V. pag. 144, nota 2). — 4. *fortnight* quindici giorni - abbreviatura di *fourteen nights*, quattordici notti. Nei paesi del Nord anticamente si contavano le notti e non i giorni. — 5. *went on*, proseguì, pret. del v. ir. *to go on*, andare avanti, proseguire. — 6. *fawning upon him*, accarezzandolo. — 7. *saw*, vide (V. pag. 22, nota 5). — 8. *lying*, giacente. — 9. *groaning*, lamentandosi. — 10. *almost starved*, quasi affamato. — 11. *to rise*, alzarsi, v. ir. pret. *rose*, pp. *risen*. — 12. *I am afraid*, ho paura. — 13. *thieves*, ladri, sing. *thief*, i nomi che terminano in *f* o *fe* cangiano tale desinenza in *ves* al plu. — 14. *neighbourhood*, vicinato (V. pag. 12, nota 1).

to attempt to relieve him, and God Almighty will take care of me ". He then went (1) and gathered some grass, which he brought (2) to the horse's mouth, who immediately began (3) to eat with as much relish as if his chief disease was hunger. He then fetched some water in his hat, which the animal drank up (4), and seemed immediately to be so much refreshed, that, after a few trials (5), he got up, and began grazing (6). He then went on a little farther, and saw a man wading (7) about in a pond (8) of water, without being able to get out of it (9), in spite of all his endeavours. "What is the matter (10), good man, " said the little boy to him; " can't you find your way out of this pond? — " No, God bless you, my worthy master, or miss ", said the man; " for such I take you to be by your voice: I have fallen (11) into this pond, and know not how to get out again, as I am quite blind (12), and I am almost afraid to move, for fear of being drowned (13) ". — " Well " said the little boy, " though I shall be wetted (14) to the skin, if you will throw me your stick, I will try to help you out of it ".

I. *went*, andò (V. pag. 10, nota 6). — 2. *brought*, portò, (V. pag. 29, nota 5). — 3. *began to eat*, cominciò a mangiare. — 4. *drank up*, bevette. — 5. *a few trials*, poche prove. — 6. *grazing*, a pascolare. — 7. *wading*, guazzando. — 8. *pond*, stagno. — 9. *to get out of it*, a sortirne. — 10. *what is the matter*, di che si tratta. — 11. *I have fallen*, io caddi. — 12. *quite blind*, del tutto cieco. — 13. *for fear of being drowned*, per tema di annegarmi. — 14. *wetted*, bagnato.

The blind man then threw (1) the stick to that side on which he heard the voice; the little boy caught (2) it, and went into the water, feeling very carefully before him lest (3) he should unguardedly go beyond his depth: at length he reached the blind man, took (4) him very carefully by the hand, and led (5) him out. The blind man then gave (6) him a thousand blessings, and told him he would grope out (7) his way home, and the little boy ran on as hard as he could, to prevent being benighted (8). But he had not proceeded far before he saw a poor sailor, that had lost (9) both his legs in an engagement by sea, hopping (10) along upon crutches. God bless you; my little master, » said the sailor; « I have fought (11) many a battle with the French to defend poor Old England, but now I am crippled, as you see, and have neither victuals nor money, although I am almost famished.

The little boy could not resist his inclination to relieve him, so he gave him all his remaining victuals, and said: « God help you, poor man! this

I. *threw*, gettò, pret. del v. ir. *to throw*, gettare. — 2. *caught it*, lo prese, pret. del v. ir. *to catch*, prendere, acchiappare. — 3. *lest*, per tema. — 4. *took him*, lo prese. — 5. *led him out*, lo condusse fuori. — 6. *gave him*, gli diede, pret. del v. ir. *to give*, dare. — 7. *to grope out*, palpare, cercare col tasto. — 8. *being benighted*, si facesse notte. — 9. *lost*, perduto, pp. del v. ir. *to lose*, perdere. — 10. *hopping*, saltellando. — 11. *fought*, combattuto, pp. del v. ir. *to fight*, combattere.

is all I have, otherwise you should have more. * He then ran (1) along, and presently arrived at the town he was going to, did his business, and returned towards his home, with all the expedition he was able. But he had not gone (2) much more than half way, before the night shut (3) in extremely dark, without either moon or stars to light him. The poor little boy did all he was able to find (4) his way, but unfortunately missed it (5) in turning down a lane which brought him into a wood, where he wandered about being able to find any path (6) to lead him out. Tired out at last and hungry, he felt (7) himself so feeble that he could go no farther, but sat (8) himself down upon the ground, crying most bitterly. In this situation he remained for some time, till at last the little dog, who had never forsaken (9) him, came up to him, wagging (10) his tail, and holding something in his mouth. The little boy took it from him, and saw it was a handkerchief nicely pinned (11) together which somebody had dropped, (12) and the dog had picked up (13): and,

I. *ran*, corse, pret. del v. *ir. to run*, correre. — 2. *gone*, andato, pp. v. *ir. to go*, andare. — 3. *shut*, si chiuse, pret. e pp. del v. *ir. to shut*, chiudere. — 4. *to find*, trovare, v. *ir. pret. pp. found*; dal Sas. *findan* — 5. *missed it*, la sbagliò. — 6. *any path*, alcun sentiero. — 7. *felt*, intese, pret. del v. *ir. to feel*, sentire. — 8. *sat himself*, si sedette. — 9. *forsaken*, abbandonato. — 10. *wagging his tail*, dimenando la sua coda. — 11. *pinned*, appuntato. — 12. *dropped*, perduto. — 13. *picked up*, rammassato.

upon opening it, he found several slices of bread and meat, which the little boy ate with great satisfaction, and felt himself extremely refreshed with his meal. « So, » said the little boy « I see that if I have given you a breakfast, you have given me a supper, and a good turn (1) is never lost, done even to a dog. » He then once more attempted to escape from the wood, but it was to no purpose; he only scratched his leg with briars, (2) and slipped down (3) in the dirt, without being able to find his way out. He was just going to give up all further attempts (4) in despair, when he happened to see a horse feeding before him, and going up to him saw by the light of the moon, which just then began to shine (5) a little, that it was the very same he had fed in the morning. « Perhaps, » said the little boy, « this creature, as I have been so good to him, will let me get upon (6) his back, and he may bring me out of the wood, as he is accustomed to feed in this neighbourhood. » The little boy then went up to the horse, speaking to him and stroking him, and the horse let him mount his back without opposition; and then proceeded slowly through the wood, grazing as he went, till he brought him to an opening which led to the high

I. *a good turn*, una buona azione. — 2. *scratched his leg with briars*, sgraffiò le sue gambe colle spine. — 3. *slipped down*, sdrucciolò. — 4. *further attempts*, ulteriori sforzi. — 5. *to shine*, rilucere, v. ir. pret. pp. *shone*. — 6. *will let me get upon*, mi lascerà montare sopra.

road. (1) The little boy was much rejoiced at this, and said: " If I had not saved this creature's life in the morning. I should have been obliged to stay here all night; I see by this, that a good turn is never lost. "

But the poor little boy had yet a greater danger to undergo (2); for, as he was going along a solitary lane two men rushed out upon him, laid hold of him, and were going to strip (3) him of his clothes: but just as they were beginning to do it, the little dog bit (4) the leg of one of the men with so much violence, that he left the little boy, and pursued the dog, that ran howling and barking away. In this instant a voice was heard, that cried out: " There the rascals are; let us knock them down! (5) which frightened the remaining man so much that he ran away, and his companion followed him. The little boy then looked up, and saw that it was the sailor, whom he had relieved in the morning, carried upon the shoulders, of the blind man whom he had helped out of the pond. " There, my little dear ", said the sailor. " God be thanked! we have come in time to do you a service, in return for what you did for us in the morning. As I lay under a hedge (6), I heard these

1. *high road*, *stradone principale*. — 2. *to undergo*, *sopportare*. — 3. *to strip him*, *a denudarlo*. — 4. *bit*, *morse*, *pret. del v. ir. to bite*, *mordere*. — 5. *let us knock them down*, *picchiamoli*. — 6. *under a hedge*, *sotto una siepe*.

willains, talk of robbing a little boy, who from the description, I concluded must be you; but I was so lame, that I should not have been able to come time enough to help you, if I had not met (1) this honest blind man, who took me upon his back, while I showed him the way *.

The little boy thanked them very gratefully for thus defending him, and they went all together to his father's house, which was not far off, where they were all kindly entertained with a supper (2) and a bed. The little boy took care of his faithful dog as long as he lived, and never forgot (3) the importance and necessity of doing good to others if we wish them to do the same to us.

THOMAS DAY Esq.

1. *met* incontrato pp. del v. in. *to meet*. — 2. *supper*, cena.
— 3. *forgot*, dimenticò, pret. del v. ir. *to forget*, dimenticare.

IDIOTISMI E MODI DIFFICILI

DELLA

LINGUA INGLESE

1. I am warm	Ho caldo,
2. I am cold	Ho freddo.
3. It is hot	Fa caldo.
4. It is cold	Fa freddo.
5. To be hungry	Aver fame.
6. To be thirsty	Aver sete.
7. To be sold	Da vendersi.
8. We are told	Ci si disse.
9. I have been told	Mi è stato detto.
10. He had arrived	Egli era arrivato.
11. Whose promises he had not much faith in	Nelle cui promesse egli non aveva molta fiducia.
12. The gentleman whom you spoke me of	Il signore di cui mi par- laste.
13. I have been walking these three hours	Sono tre ore che io pas- seggio.
14. It was not long	Non posso lungo tempo.
15. I am been waiting for you this hour	È un'ora che vi aspetto.
16. Had it not been for you	Se non fosse stato per voi.
17. He goes by that name	Egli è conosciuto sotto un tal nome
18. Were I to die for it	Mene dovesse costar la vita

- | | |
|--|--|
| 19. What need so many words? | A che servono tante parole? |
| 20. Keep where you are | Restate dove siete. |
| 21. Keep your countenance | Non vi sconcertate. |
| 22. What does the whole come to? | A quanto ascende il tutto? |
| 23. I must have a little talk with him | Bisogna che io gli parli un poco. |
| 24. Keep your temper | Non andate in collera. |
| 25. Trade is dull | Il commercio è incagliato. |
| 26. I must have a wet first | Bisogna che prima io beva. |
| 27. Keep your tongue within your teeth | Tacete. |
| 28. It is not within my reach | Non è in mio potere. |
| 29. I care not a pin | Me ne rido. |
| 30. I wish you safe home | Vi auguro un felice ritorno a casa vostra. |
| 31. That was my last shift | Questa fu l'ultima mia risorsa. |
| 32. Custom prevails over reason | Il costume vince la ragione. |
| 33. The danger is over | Il pericolo è passato. |
| 34. The business is over | L'affare è finito. |
| 35. Pray hear me out | Prego ascoltatevi sino alla fine. |
| 36. He puts me off from day to day | Egli mi manda da un giorno all'altro. |
| 37. You cannot but know it | Voi non potete ignorarlo. |

- | | | | |
|-------|--|---|-------------------------------------|
| 38. { | To pay a visit
To call on, upon
To wait on, upon | } | Fare visita. |
| 39. | I cast up my accounts | | Io fo i miei conti. |
| 40. | He took me up short | | Mi fermò la parola. |
| 41. | I'll get rid of it | | Io me ne disimbarazzerò. |
| 42. | I shall soon get back | | Sarò tosto di ritorno. |
| 43. | I give over all my hopes | | Non ho più speranze. |
| 44. | I'll get in | | Entrerò. |
| 45. | I'll get out | | Sortirò. |
| 46. | What do you make
of that? | | Cosa ne concludete. |
| 47. | I account with you | | Io regolo i miei conti
con voi. |
| 48. | You addict yourself
to vice | | Voi vi date in preda al
vizio. |
| 49. | I admire at it | | Ciò mi sorprende. |
| 50. | I admit of that | | Permetto questo. |
| 51. | I aim at that | | Io prendo questo di mira. |
| 52. | I apply to you for that | | M'indirizzo a voi per ciò. |
| 53. | I attend on this gent-
leman | | Servo questo signore. |
| 54. | I avail myself of this
opportunity. | | Mi prevengo di questa
occasione. |
| 55. | He babbles out non-
sense | | Egli dice degli spropositi. |
| 56. | He bailed out his friend | | Egli fece sicurtà pel suo
amico. |
| 57. | He bears hard upon me | | Egli mi tratta duramente. |
| 58. | He bears away the prize | | Egli riporta il premio. |

- | | |
|---|--|
| 59. He boards in my house | Egli sta indozzina da me. |
| 60. He breaks out into a passion. | Egli dà nella collera. |
| 61. Keep off your hands | Non lo toccate. |
| 62. He had a hand in the plot. | Egli era complice della congiura. |
| 63. They are hand in glove with another | Eglino sono, come due anime in un nocciolo. |
| 64. I have dressed his wound | Ho medicato la sua ferita. |
| 65. My dream is out | Il mio sogno s'è verificato. |
| 66. I shall call upon you | Io vi visiterò. |
| 67. What is the matter with you | Cosa avete, cosa vi sentite. |
| 68. He kept the situation to himself | Non palesò ad alcuno il suo stato. |
| 69. Why do you keep late hours? | Perchè rientrate sì tardi? |
| 70. You must know best | Voi dovete saperlo meglio di chicchessia. |
| 71. It will be known sooner or later | Ciò si saprà presto o tardi. |
| 72. I know him by sight | Lo conosco di vista. |
| 73. His abilities placed him in a respectable light to his neighbours | I suoi talenti lo fecero degno della stima del suo simile. |

THE END.

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